THE UNITED CHURCH Observer

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THE CHURCH IN LUMBER CAMPS

A. LYTTLE, North Bay, Ont.

THE most picturesque figure in Canadian society today is the lumberjack," said Rev. James Allen, D.D., Superintendent of Home issions for New Ontario, speaking at the turn the century.

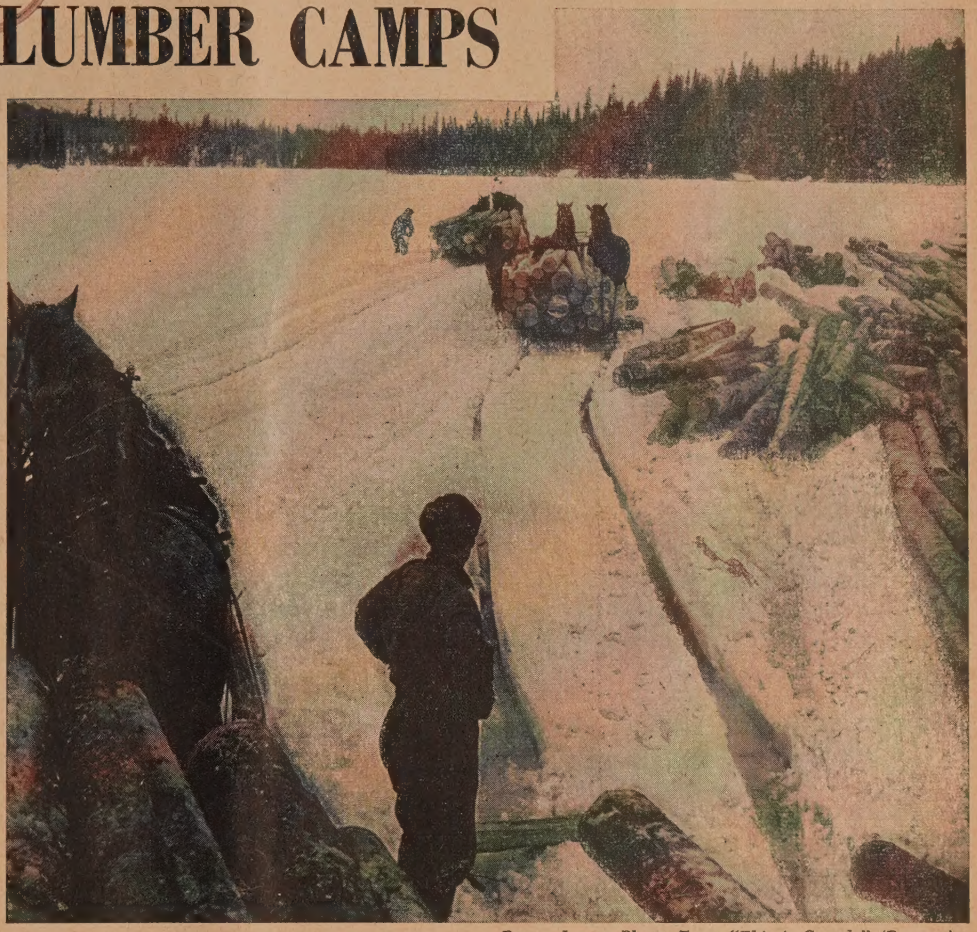
The lumber industry of that time presents us ith a contrast with that of today. In those days, nitation was unheard of. Beds consisted of ouble-deck, double-width bunks, with mat-esses of loose hay or balsam boughs. The latter emed to be preferred because of supposed owers for keeping down the vermin. Pole roofs, overed with tar-paper, provided the only cover-ig against the elements. The workmen's clothes ere hung upon sticks, with many knobs, cut om the bush. The ubiquitous camp stove dorned the centre of the building, and near it e all-purpose barrel of water, and the grind-one for sharpening the axes. The cookery and ining hall, all in one, was built of logs and overed in the same manner. Tin and granite ups and cutlery, bent into many shapes, pro-ided the culinary implements. Here, within rowded compass, and no opportunity for priv-cy, the men were huddled together.

Those were the days of the skilled and fabled mberjack, who was equally at home in cutting, wamping, hauling, and driving the logs. He was quired to have cool judgment, keen sight, eadiness of nerve, and accuracy of movement, r his very life depended upon the possession these qualities. Medical care could be afforded nly by the larger firms, and usually was carried ut by the nearest resident doctor.

Such conditions prevailed as late as 1925. I an well remember, while stationed in Muskoka, oing this work for the Church, winter after inter. With horse and cutter, folding organ, nd motion picture projector, and an ample upply of tracts and literature, periodically visited the six mber camps in Haliburton, irectly across from Muskoka. his was in 1922 and subsequent

(*Continued on page* 3)

umbermen take their families to amp, and modern educational facil-ities are now a part of the camps.



Ronny Jaques Photo. From "This is Canada" (Ryerson)

While lumbering has largely become mechanized in Canada, horses are still used in some areas in winter to get the logs out over the snow roads to lakes and rivers.

(See Church in Action—Pages 1 and 3)

Preliminaries to Union in The United States

DONALD MACLEOD, U.S. Correspondent

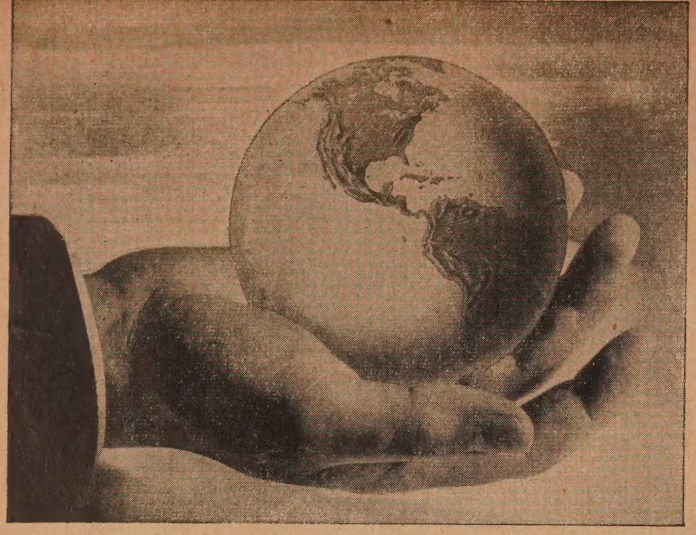
As part of a "get acquainted" programme among the three major branches of the Presbyterian Church (U.S.A., U.S., and U.P.), a meeting of special interest was held recently in the First Church of Princeton, New Jersey, to honour the three Moderators of these respective denominations. It was the fourth in a series of similar gatherings, but this was the first to be held under the auspices of the northern Churches.

The Southern Church

The Moderator of the Presbyterian Church (Southern), Rev. Frank Price, an outstanding missionary who was held captive by the Communists in China for two years, spoke on behalf of his denomination and outlined the progress of the negotiations begun under their initiative sixteen years ago. Their aim and hope is the eventual union of all Presbyterian and Reformed bodies. He is not unaware, however, of the anti-unionist movement that is active in the South, with a budget of $98,000, and its forces organized in an attempt to frustrate the vote among the Presbyteries (75 per cent. is required to ratify the plan). Some of the opposition is irrational (shades of 1925 in Canada!), but generally, the speaker added, it can be resolved under three facets: fear, pride, and normal hesitancy. The southern Churches are afraid they will lose their identity, their particular witness, and become merely an adjunct to a powerful centralization of the new denomination. They have a deeply seated pride in their achievements during the past fifty years: the South is growing rapidly and Church membership has increased 30 per cent. in ten years. They have a normal, human hesitancy about union because they feel that certain issues — racial, social, and economic—have not been delineated clearly at this date.

Dr. Price, nonetheless, has seen a strong and growing sentiment for union in the South, especially among the ministers and young people. He sees in it the end of sectionalism, a unified witness to the Reformed Faith, and a vast network of missions in forty foreign countries. To this great cause, the Moderators of the three denominations, he assured, were united in spirit and prayer.

(*Continued on page* 28)



In Your Hands!

As this is being written, the mailman has just come to the door.

AMONG other things he brought a personal cheque for $5,000 for the Missionary and Maintenance Fund from a friend of the Church out near Edmonton, Alberta. The donor had listened over the radio to a Christmas sermon by one of our ministers, and this was his answer.

WHAT moved him to do this generous thing? An awareness of the desperate need of the world for the saving message of God's love? An awareness of that same world's need for the works of mercy inspired by the message? An awareness of the heroic service being rendered by hundreds of Home and Overseas Missionaries? Or might it have been a heart made glad and thankful at Christmas for this good land, and its Christian heritage?

WE do not know. But we are grateful; to the minister who spoke with power, to this generous soul who listened and was moved, and to God who gave the increase.

WE are grateful to many, many people who have helped to make 1953 the best year ever in the history of the Missionary and Maintenance Fund. The world will be a better place for each gift of love that has made this possible.

IT will still take, however, one last triumphant effort to attain the 1953 objective of $3,850,000 before the books close.

MOST of us cannot give $5,000. But . . . WE CAN MAKE SURE WE HAVE DONE OUR BEST. Has your Church? Have you? How much does it matter to you that the words and works of Christ be kept alive in the world today? If every United Church member will make it a matter of prayer, and do his part we can reach this objective.

A needy world is waiting for your answer.
We leave it in your hands.

Was God good to you in 1953?

Would you like to say "THANK YOU" with a special gift for His work?

PLEASE MAIL BY JANUARY 31st.

My "Special" Gift

THE TREASURER, The United Church of Canada, 299 Queen Street West, Toronto 2 B, Ontario.

Please accept the enclosed as a Special Contribution to the Missionary and Maintenance Fund in order to help in the achievement of our 1953 minimum objective of $3,850,000.

Amount $.....

Name.....

Address..... *Local Church*.....

(Please credit the above to the Missionary and Maintenance givings of my Local Church)

The Church in Action

The dining hall staff at Hillsport, near Hornepayne, Ont., with Robert Werry, summer student 1952, at left.

A pile of logs at East River, Muskoka.

LUMBER CAMPS

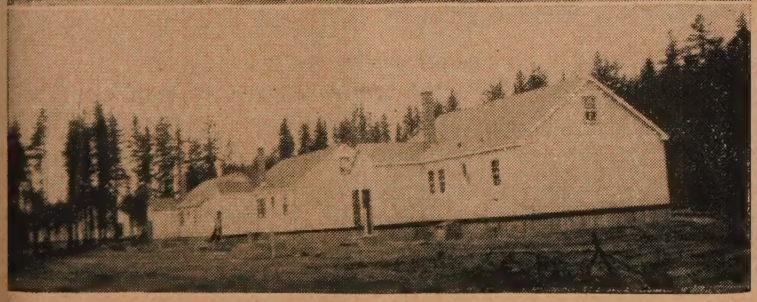
(*Continued from page* 1)

years. Living conditions were still primitive. Moreover the skilled lumberjack, who drew his wages at the end of the season with the spring break-up, and spent them in pleasures which to say the least were debasing and excessive, returned to the camps in the following autumn to continue the same vicious cycle. Well do I remember a camp foreman telling me of the blessings of the Ontario Temperance Act, which while robbing the industry of much of its skilled labour made it possible for many of these men to live with their families the year round and pursue other callings.

A New Day

In contrast, a new day has come for the men of the lumbering trails. Instead of the shambles in which they ate and slept, palatial dormitories, with rooms each containing two single beds with springs and mattresses, amply supplied with bed linens and complete with clothes closets, book shelves, writing tables, etc., to which are added modern sanitary conveniences, tub and shower baths, all lighted by electricity and heated by oil. Each camp has its modern dining room, with cooks and helpers in uniform, and a complement of waitresses. Plastic dishware and stainless steel cutlery enable the men to do justice to a bill of fare which equals that obtainable in a city restaurant.

The social life of the camp now receives a fair amount of attention. Families are able to find accommodation in modern houses, and together with the men enjoy recreational facilities, moving pictures, table tennis and pool, curling, skating, baseball and hockey, the facilities of radio, etc. There is also a resident medical doctor, with an emergency hospital and at least one nurse. Because of the presence of families, it is necessary to have a school and school teacher as a definite part of the equipment.



Upper: Dormitories at Hillsport, near Hornepayne. "Chuck" Christie, foreman, with R. Werry, our student. *Lower*: Homes for families at Hillsport.

Church Leadership

In his day Dr. Allen complained that the Church was doing nothing, and that thousands of men were without the gospel. It is gratifying to note that today the Church has awakened to its opportunity, and is now providing definite religious leadership. In the area around Hearst, and between Hornepayne and Longlac, and east and west of White River, the local ministers are serving many of these camps as regular appointments on their charges, ministering both to the families and the men. With the use of the motion picture equipment installed in each camp, these ministers provide visual aids. Each summer two specially qualified student missionaries are assigned to these areas to do intensive work in preaching, vacation schools, counselling, and most of all, and through it all, in the proclamation of the Evangel. The Operators have been most cooperative in placing at our disposal all the facilities of their system. They have commended our work as of inestimable value in providing a healthy spiritual atmosphere, and promoting such humanizing and recreational projects as are calculated to offset the temptation to loneliness and separation.

The men and families alike who compose these camps are drawn from many sources. French-Canadians, "displaced persons" and people all the way from New Brunswick, Nova Scotia, and Gaspé, to Saskatchewan. One notable omission is that of the Finns, who figured so conspicuously in the old days. They are no longer in evidence because of the mechanization of the modern camp. Many are farmers who spend the winter in lumbering and return to work the land. Such is John Moffatt, whom I first knew at Ramore, a Scotsman from Dumfrieshire, who spends his winters with the T. S. Woollings timber limits, and returns to his farm at Porquis Junction, who avows that sheep were a lot easier to handle than getting spruce logs out of the muskeg. His son John, now 42 years of age, who also has a farm in the rich sandy loam of that area, and who last Fall harvested 1500 bags of potatoes, follows his father in lumbering and farming.

This industry in Ontario ranks second as a manufacturing industry in producing pulp and paper, employing nearly 17,000 workers, and paying in wages and salaries in the neighbourhood of $60,000,000. Thus the pulp and paper industry affects the entire economy, and indeed may be classified as the chief consistent contributor in the sustaining of the balance of trade, and of the national income.

NEXT ISSUE
The Church Works with Shut-Ins

THE UNITED CHURCH Observer

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A PURPOSE FIRM

Christians are not immune from the cultural atmosphere of the day in which they live. In spite of the fact that they should be "in the world, yet not of it," they unconsciously imbibe the spirit of their generation, are affected by its moods, attitudes, philosophy and general culture. Ours is a day of frustration, tension, uncertainty, anxiety. It is a shock oftentimes to hear people, even quite young, intelligent people, members of Churches, too, declare that there is nothing to it. The atom bomb will get us anyway; if it does not, the hydrogen bomb most certainly will.

To combat that mood is the Christian's constant battle; and it is a battle, no doubt about that. Unless he keeps before himself constantly the purpose of God for his life the fight is lost. A sense of purpose is the paramount practical need of the modern Christian. What are we here for? What is the why and wherefore of our being?

The answer to the first question in the *Shorter Catechism* declares that "Man's chief end is to glorify God and enjoy Him forever." That is well enough except that the phraseology does not mean much to the modern Christian. "To glorify God" might convey the idea of singing hymns or worshipping in a beautiful Church where our minds are not distracted by the problems and pressing concerns of everyday life. Rightly understood in the language of today it means commitment to Jesus Christ, the Son of God, and to His way of life.

"To enjoy Him" carries no implication of sitting in a religious sun-room and dreaming in mystic contemplation of the Deity. Rather it is to companion with Him like those on the Emmaus road, to know Him intimately, and to weave into our own lives His life, His power, His spirit.

Christ thus provides the purpose by which Christians must live. Let it not be thought, however, that even with an avowed Christian Purpose all will be clear sailing. There will be resistance, social, and even ecclesiastical pressures. There will be adversaries. But adversaries can be overcome. "The danger we face is more subtle than active resistance. The danger is in toleration. Nothing will kill a cause so quickly as toleration." That may sound like heresy to some. All that it means, however, is that there can be no compromise with evil, no trimming of our sails to the prevailing wind; no truck or trade with the Devil.

The writer of the children's hymn put it very succinctly:

"Dare to have a purpose firm, dare to
make it known."

IN THE NORTH-EAST CORNER

Every year about this time the occupants of the north-east corner of the fourth floor of the United Church Headquarters get "jittery." The reason for the nervous tension is the anxiety over the Missionary and Maintenance returns. Will the Church meet its objective or will it not? One day hopes run high, and the next the atmosphere in that corner is pretty chilly.

At the moment hope abounds. The returns are coming in with encouraging regularity. The Fund is ahead of the same day a year ago and, of course, that lead must be maintained if the objective set by the Church as the minimum requirement for the current year is to be met.

We live in a growing country. In the Toronto Metropolitan area alone within the past year new houses have been built which will hold a city of sixty thousand. A similar growth is taking place all across the country. This presents a challenge and a responsibility. Churches must be built, Sunday Schools started, and new citizens given encouragement.

The demand for Churches and Church workers in the new communities does not lessen the requirements for other areas of service, for work in the slums, overseas missions, religious education, and all the other activities of the Church. This is as it should be. God has been good to us. We are the second wealthiest nation in the world. While half the world is hungry and undernourished, we have plenty and to spare. Because of its Canadian outlook and size, our Church, which has a large share of this wealth, must assume a responsibility proportionate to its privileges and opportunities. The Missionary and Maintenance Fund is one way in which we can all show our appreciation of God's goodness and have a part in the magnificent enterprises in which the Church is engaged.

BEATING THE REVOLUTION

The prevalent habit of blaming Communism for all the social, economic and political ills that blight our civilization has some basis in fact. The avowed purpose of the hierarchy in the Kremlin to bring the whole world into the Communist fold is one such cause for anxiety on the part of men and women who love freedom. The other is their denial of religion. No matter how they may appl the soft pedal on this, no matter how astutel a religious service is staged on occasion fo propaganda purposes, basically the Marxia maxim that religion is the opiate of th people still stands.

While all this is true, we dare not overloo other factors as we try to get a complet picture of our changing world. A revolutio cannot be accounted for on the basis of fift columns and spy rings alone. A revolutio can be fomented only when there ar conditions that breed revolution. When th revolution first broke out in China in 191 under Sun Yat-sen, the people were read for revolution. The resentment again injustice and oppression had reached th point where men were willing to risk the lives to correct them. Neither Russia no Communism entered the picture at that tim

The rapid spread of Russian Communis is not going to be halted permanently by ring of military bases or strategically place air strips. It will be stopped when th Christians of the West practise the Gosp they have preached for years. In the ligh that shines from the Cross of Calvary, raci superiority must be recognized as a myth unfair, unjust and untrue. The shackles o economic and other forms of slavery amon the underprivileged races, which all to frequently were forged by those who pro fessed themselves Christians, must be broke Food, privileges, education must be share

TEACHERS AND SALARIES

The Toronto High School teachers a threatening to go on strike come spring.

The anger of the High School teache was aroused when the School Board decid to establish a unified salary scale. Under th plan, teachers who have received the sam training and have the same academic achiev ments and assume similar responsibilitie will receive the same salary whether in th Public School or the High School.

Why those who teach adolescents shou assume that their work is more importa than those who teach the younger childr is hard to explain.

The plan for equalization of salaries not an untried innovation. It is a plan whi has been tried in many places and is workin well. In Buffalo, New York, only a few mil from Toronto, the plan of equalized salari has been in operation and is long past t experimental stage.

The school teachers in this country ha now the respect and support of the wh community. The work they are doing the future citizenship of Canada cannot overestimated. It would be unfortunate they were to lose this public confiden Certainly the attitude of the High Sch teachers in the present issue has little commend it.

"He Lives in the Church He Loved"

The Moderator Gave the Address

The funeral service of the late Dr. Gordon A. Sisco was held in St. George's Church, Toronto

THE funeral service of the late Rev. Gordon A. Sisco, M.A., D.D., LL.D., Secretary of The General Council of The United Church of Canada, was held in St. George's United Church, Toronto, Ontario, Friday, December 18th, 1953, at 2 p.m. The Moderator of the General Council, the Rt. Rev. A. A. Scott, D.D., conducted the service, assisted by the minister of St. George's, Rev. John Short, D.D.

Toronto Centre Presbytery to which Dr. Sisco belonged attended in a body, with the Rev. Gordon Domm representing the Chairman, Rev. E. E. Kent. Representatives were also present from the Church of England in Canada, Rt. Rev. A. R. Beverley, Bishop of Toronto, and Rt. Rev. F. H. Wilkinson, Coadjutor Bishop; from the Baptist Convention of Ontario and Quebec, Rev. T. B. McDormand, Secretary-Treasurer; from The Presbyterian Church in Canada, Rev. E. A. Thomson, D.D., Joint Clerk of the General Assembly; from The Canadian Council of Churches, Rev. E. E. Hallman, President, and Rev. W. J. Gallagher, D.D., General Secretary; from the Montreal and Ottawa Conference of The United Church of Canada, Rev. C. H. Ferguson, President; from the Montreal Presbytery, Rev. Norman A. McMurray, Chairman, and Rev. R. DeWitt Scott, D.D., Secretary; from the Ottawa Presbytery, Rev. Frank Fidler; from the Chaplain Services in the Armed Forces, Lieut.-Colonel John Forth; from the Toronto Conference, Rev. E. Crossley Hunter, D.D., President. The Church in Coaticook, Quebec, in which Dr. Sisco grew up, sent its minister, Rev. W. B. Perry, D.D., to represent them.

The Secretaries of the Boards of the Church attended in a body. The senior officers of the Church acted as honorary pallbearers, and the body was borne to its last resting place at York Cemetery by the active pallbearers, Messrs. W. W. Brown, F. R. Murgatroyd, W. N. McLeod, W. B. Cowan, A. P. Johnston and A. T. Whitehead.

The Moderator's Address

At the service, the Moderator of the General Council said:

"We are gathered today to pay our last tribute of respect to one whom we all knew, and one whom not only our own Church, but the members of ecclesiastical bodies throughout the world, knew and respected. It is safe to say that no man in The United Church of Canada had a more encyclopædic knowledge of all matters connected with the welfare of the Church universal, or a more eager desire that the different branches of that Church should realize their essential oneness, and learn to co-operate fully and completely with one another, even if they found it impossible, in some cases at least, to unite with one another in an organic way. He was able to speak with authority on such matters, and he was listened to when he spoke. But, of course, although his interests were much wider than the bounds of the Communion to which he belonged, his special interest was in The United Church of Canada, in whose history and development he played such an important part. Brought up in the Methodist tradition, and having served with acceptance as a Pastor in several congregations of that Church, he entered the Union wholeheartedly when its consummation took place in 1925, and it was not long before he was marked as a man who would be likely to play an important role in the growth of the new united organization. His appointment as Secretary at the General Council of 1936 placed him in the position in which he found the task for which he was peculiarly fitted. From that time onward, he may be said literally to have lived for the organization of which he was one of the most important executive officers. **The Manual** to him was meat and drink. There wasn't a word in it which he did not know; there wasn't a meaning or implication of any rule or regulation which he had not considered, and he was very jealous for the honour of his Church, and very desirous that it should play its part in the rapidly developing land of Canada in which it found its home.

"But let it not be imagined that he was a person of the merely coldly intellectual type. His feelings were deep and warm, and he possessed a fund of sympathetic understanding which made it possible for him to help unobtrusively, but very effectively, many a brother minister who would never have dreamed of approaching him for assistance. He possessed also a keenly sensitive nature which made him very aware of any lack of understanding on the part of his colleagues. He was never one who suffered fools glady, and he had no patience, and did not hesitate to show it, with the professional time-waster who just dropped into his office to talk about nothing in particular. No one ever had any doubt about what his opinion was on the subject under discussion. His decisions were clear-cut, and his judgments carefully thought out, and usually sound. Naturally quick in his own thinking, he was sometimes impatient with the slower processes of some associated with him, but he was always ready to give credit where credit was due, and, if convinced, to acknowledge the superiority of another's judgment to his own. When the history of The United Church of Canada comes to be written, there can be no doubt that a very large place will have to be given to the work of Gordon Sisco. In what have been the most formative years of our Church he kept his hands on the wheel and steered us through many eddies and cross-currents, and brought us out to the position we now occupy. As yesterday's morning paper said, 'His position inevitably made him a focus of the conflicts of adjustment following the merger of three formerly independent denominations. Unquestionably, his success in resolving these will give him a secure place in Canadian Church history.'

"And now he is gone from our physical sight and hearing, and we shall no more see or hear him in his office as he goes day by day about the task of preserving the unity of the Church, and making it an effective force in the community. But he is not really gone. He lives on

"'In minds made better by his presence;
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.'

(*George Eliot*)

"He lives, and will continue to live, in the Church which he loved. And, more than that, we are confident that one who was so full of restless energy, and who was such a Mr. Valiant-for-Truth, has even now entered into new spheres of service where his good use of the talents committed to him on this earth will fit him for the greater responsibilities which he is now called upon to assume.

"'We cannot say, and we will not say
That he is dead.—He is just away!

With a cheery smile, and a wave of the hand,
He has wandered into an unknown land.

And left us dreaming how very fair
It needs must be since he lingers there.

And you—O you who the wildest yearn
For the old-time step and the glad return—

Think of him faring on, as dear
In the love of There as the love of Here;

Think of him still as the same, I say;
He is not dead—he is just away!'"

(*James Whitcomb Riley*)

Rev. Gordon A. Sisco, D.D.

Rev. Gordon A. Sisco

Rev. Gordon A. Sisco, M.A., D.D., LL.D., Secretary of The General Council of The United Church of Canada since 1936, died in the early hours of Wednesday, Dec. 16th, 1953, at the Toronto General Hospital following a heart attack on Tuesday.

Born in Coaticook, the Eastern townships of Quebec, in 1891, Dr. Sisco was a graduate of the Wesleyan Theological College in Montreal, Que., and Queen's University. He was ordained in 1916, and his pastorates included East Angus, Que., Clarenceville, Que., Renfrew, Port Hope, Sarnia, and Danforth United Church, Toronto. While at Trinity Church, Renfrew, he assisted in effecting the Union of Trinity and St. Andrew's Churches. As a student at Queen's, Kingston, Dr. Sisco was a member of championship debating teams. He received his Master of Arts degree in 1932. The honorary degree of Doctor of Divinity was conferred upon him by the American University of Washington and Queen's University, while he received a Doctor of Laws degree from Mount Allison University, Sackville, N.B.

Dr. Sisco attended the first meeting of The World Council of Churches at Amsterdam, taking a leading part in its proceedings, and was the only Canadian member of the Executive of that body. He was as well a member of the Executive of The Canadian Council of Churches and Chairman of its Department of Ecumenical Affairs. Dr. Sisco was also Chairman of The Committee on Union.

Dr. Sisco is survived by his wife, the former Edith Bothwell; a daughter, Mrs. Gordon Birkett, of Stouffville, Ont.; a son, Norman, Haliburton, Ont.; a sister, Ethel, Mrs. A. A. Hopkins, Coaticook, Que.; and four grandchildren.

THE DEFENCE OF FREEDOM

"Where the Spirit of the Lord is, there is Liberty"

M. B. JOSE, Prescott, Ont.

One of the things most highly valued by the democratic nations of the world today is freedom. Twice within living memory, men and women have fought and sacrificed and died to preserve it. And, today, one of the warning notes that is sounded again and again is that Communism is attempting to enslave the world and thus to rob us of our freedom. In order to circumvent this attempt we are now spending millions of dollars annually upon armaments, while statesmen and diplomats rack their brains for ways and means of setting up permanent safeguards by means of alliances with other nations.

But if one were to ask almost any group in Canada just what freedom means, I imagine we would get a variety of answers. For the plain fact is that there are a number of different conceptions of freedom being held today. Some seem to think of it as the freedom to do as one wishes within the limit of the law (or outside of the limit if one can get away with it). If it is lawful to indulge in liquor, to gamble, and to carry on other forms of immoral conduct, they will do so. And they will regard it as an attack upon their cherished freedom if others come along and tell them that they ought not to do so.

There are others who regard freedom as meaning the rights which are granted by the State to live and act in a manner which will promote the ultimate welfare of the nation. Any "un-American activities" are frowned upon and, if persisted in, may draw down the wrath of the State upon the unfortunate head of the culprit. One is free to say and to do only that which gains general acceptance among his countrymen. Here is a form of thought control which is hard to distinguish from a similar brand practised by the Communists. And, indeed, those who pretend that they are defending freedom by the use of such methods may discover that they are more in sympathy with the Communists and Communist methods than those whom they are attacking.

Again, there are others who declare that man is a free agent under God who ought to be free to live according to the dictates of conscience. Only so can a man be a person in the full sense of the word. Any kind of determinism which would shape or influence human behaviour is rejected on the grounds that it reduces humanity to the status of a machine which is controlled outside of itself. In which case, it is argued, man would no longer be responsible for his own acts.

Christian Freedom

Most of these various ideas of freedom contain elements of truth, but none of them is what we mean when we speak of Christian freedom. Certainly one cannot equate freedom and license. No one is free in the sense that he can do just as he pleases. The moral law is real and operative whether men recognize it or not. One is free only when he has found a cause to which he can give himself completely. It is in losing one's life in this sense that real freedom is found. It is the complete self-surrender demanded by Jesus which leads directly to "the liberty wherewith Christ hath made us free." George Matheson has expressed it admirably in his great hymn:

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.

This means, then, that Christian freedom has its roots in the redemption achieved for us through the sacrifice of our Lord upon the Cross. As such it is not a human achievement at all. It is "the liberty wherewith Christ hath made us free" (Gal. 5: 1). What man could not do for himself, God has done. Man, who could not in any wise liberate himself from his bondage to sin, has been set free by the grace and forgiveness of God. And, therefore, it is no longer a matter of trying to live by a code, but rather of expressing the love and gratitude which God's forgiving act has engendered in our hearts. This calls not for laws and regulations, but for dedication and devotion. Then we live a moral life not because we feel driven to it, or bound by it, but because it is the only life that is at all commensurable with our experience of God's grace. In so doing, we enter upon the experience of Christian freedom.

Someone has said that the price of freedom is eternal vigilance. One must always be on the watch, ready to repulse whatever may arise to threaten the existence of freedom. And it is quite natural for us to draw from this the mental picture of a nation "on guard for freedom" with bombs and guns and all the panoply of war. We are familiar with this manner of defending freedom and, although we know also how terrible is t cost, we are willing to make t sacrifice in order that freedo may be preserved. So highly we, as a nation, value freedo that we will sacrifice the lives thousands of our youth and spe millions of dollars in order defend it. And yet the freedo that we have defended in this w is but the pale shadow of that tr freedom of the human spirit which Christ would lead us.

How Much Shall We Give?

If for the pale shadow freedom we will give so muc how much shall we give for re freedom, for this "liberty whe with Christ hath made us free One of the reasons why o political freedom is threaten today stems from our neglect this real freedom of the spi which we have in Christ. Men ha dropped the substance to grasp the shadow with the result th we are threatened with the lo of everything. We hope and pr that there will not be anoth world war, but if there is, it w not make much difference to t cause of freedom as to who wi it. For when man loses that fre dom of the spirit to which he begotten through Faith in t Lord Jesus Christ, there will nothing left worthy of the nam And the great tragedy of our ti is that we are losing it tod through sheer neglect.

True freedom, Christian freedo cannot be defended by armamen You will go to war in vain preserve this freedom. For th freedom can be preserved in o way only—by using it, by livi it. It is defended not on the batt field, but in the office, in t factory, in the home, in the scho and on the streets. That gre preacher and scholar of the la century, Phillips Brooks, once sa this: "There are two ways defending a castle; one by shu ting yourself up in it and guardi every loophole; the other by ma ing it an open center of operatio from which all the surroundi country may be subdued. Is n the last the truest safety? Jes was never guarding Himself b always invading the lives of othe with His Holiness. There nev was such an open life as His; a yet the force with which His cha acter and love flowed out upon t world kept back, more strong than any granite wall of prude caution could have done, t world from pressing in on Hi His life was like an open strea which keeps the sea from flowi up into it by the eager force wi which it flows down into the sea

Here is the secret of a effective defence of freedo Isolationism and inward divisi are the enemies of true freedo We shall be engaging in the mo effective defence of our freedo when we have the courage to out and live as Christians in unchristian world. "For where t spirit of the Lord is, there liberty." It is only as we learn live and move in His spirit th the bases of true freedom can preserved.

The Bible in Spain

For the title of one of his most popular books of sermons Dr. G. H. Morrison of Wellington Church, Glasgow, borrowed a haunting phrase from George Borrow — "The wind on the heath." "There's night and day, brother, both sweet things . . . there's likewise a wind on the heath." Morrison owed much to Borrow, who had the gift of capturing the moods of Nature, and enshrining them in matchless prose.

The son of an army recruiting officer, George Borrow was born in East Dereham, Norfolk, England, on July 5, 1803—just 150 years ago. His father's occupation involved much travel. The son was educated at Edinburgh, and early revealed the gift of tongues. While still in his 'teens, he was articled to a solicitor in Norwich, but the wind on the heath was too strong for him. Before long he was travelling the country lanes, making friends with gipsies, and learning their language and lore. Then he travelled the Continent and the East, learning the languages of all the lands he visited.

As agent for the British and Foreign Bible Society he spent two years in Russia (where he published **Targum** — translations from thirty languages), and five years in Spain, 1835-1840. In 1843 was published **The Bible in Spain,** giving graphic pictures of the country, and vivid accounts of his adventures.

When Borrow strode into John Murray's publishing house in London in 1840, the publisher, like the wedding guest in The Ancient Mariner, could not choose but listen. Borrow was six feet three, wore a long black coat, had piercing eyes and snow-white hair. The stranger planted a bulky manuscript on the table, and began to tell his story. A critic had written to Murray, "Borrow will lay you golden eggs." The book has been reprinted many times since 1843.

In addition to various translations of poetry and prose, Borrow wrote two books about the Gipsies, **Lavengro** (1851), and its sequel **Romany Rye** (1857), and **Wild Wales.** Among other works, he translated the Bible into Manchu. Much of his writing consists of highly-coloured biography, but sometimes it is difficult to know where biography begins and ends. His books hold a unique place in English literature.

Borrow was an eccentric, gifted individual. In the distribution of Bibles in Spain and elsewhere he sometimes lacked tact, but never lacked courage. He did not hesitate to march in where angels feared to tread. His prose is not easily imitated, yet the present writer feels certain that Mildred Cable and Francesca French have Borrow to thank for much of the vividness of **The Gobi Desert,** which also has to do with distributing Bibles in far-off lands. Writing of Spain, others have excelled Borrow in accuracy, but for narrative and descriptive prose he has few peers. In a single sentence he can conjure up a face —"Borrow for faces." **The Bible in Spain** is one of the few books of travel written over a hundred years ago that are still read. If I had anything to do with the training of journalists, it would be a "must."

J. G.

WAYS OF TEACHING RELIGION

Dupre Versus Templeton

W. ROLPH MUNROE, Taymouth, N.B.

On November 14th a Calgary reporter named Doug. Collins, following an intuition engendered in him by the spirit of healthy scepticism which members of his profession must develop in self-defence, did some investigating; as a result of which he was able neatly to saw off a journalistic limb and bring crashing to earth a considerable collection of persons who had crawled out on the limb in question. The victims of the crash included Random House, the publishing firm, the **Reader's Digest** Magazine, and American author, Quentin Reynolds. The limb on which this more or less distinguished company had crawled out was the story of a certain George Dupre, now residing in Calgary, Alberta. Dupre is a returned man, whose service career seems to have been a more or less commonplace one, spent mostly doing clerical work at an R.A.F. Station in England. Some years after his return to civilian life Dupre began telling, first to his wife, and then to an ever widening circle of friends and acquaintances, an amazing tale of how he had actually spent most of his time overseas not in England at all, but in France as an agent of the British Intelligence Service, who provided him with a faked identity in a French community, under which guise he became prominent in the resistance movement and performed really Homeric feats of sabotage, espionage, and helping on their way of escaping prisoners. His story eventually culminated in his being arrested on suspicion by the Gestapo who submitted him to a series of horrifying tortures, despite which he steadfastly refused either to confess himself or betray his companions in the Resistance Movement. He was eventually released by the Nazis, and at the close of the war returned first to England and then home.

Dupre's story eventually did attract the attention of **Reader's Digest** — by this time Dupre was telling it to fascinated audiences in lecture halls—and they assigned author Reynolds to contact Dupre and write up the story for them. Reynolds did so and not only wrote a story for the Digest which they used as their feature lead for November, but also an expanded book length version which Random House published and put on sale in both Canada and the United States. He titled the story; and was later to regret it: "The Canadian Who Wouldn't Talk." Author, Magazine, and Publishing House alike apparently accepted the Dupre Story as 100 per cent. true.

It was, in point of fact, 100 per cent. false. Reporter Collins, who actually had been in British Intelligence, spotted some flaws in the story, interviewed Dupre, cross-questioned him, and very soon had his confession that the whole story was a hoax.

As told above, this story undoubtedly has its humorous side; while the plight of the three principal victims of the hoax will be regarded with mixed feelings. Some sympathy is due Random House, a reputable firm, who have already made a "money back" offer to those who purchased the book.

As for the **Reader's Digest** there will undoubtedly be many chuckles over the discomfiture of this King of the "slick" digests, this purveyor of capsuled culture with its bland assumption that the American way of life is the ultimate in civilized perfection. This is perhaps not the first story it has published with some taint of literary skullduggery about it. The **Digest** promises "a full explanation" in its January issue. One certainly does seem to be due, both from it and from Author Reynolds, if they are to be acquitted of something more than extreme gullibility. Some explanation is certainly due of a statement at the close of the magazine article which speaks of an interview with "a British Intelligence officer" who apparently confirmed Dupre's tall tale, and permitted its publication with some name changes. Both Reynolds and the Digest need not be surprised if people do not take their future stories and writings too seriously.

This Isn't Funny

If this were all, it would merely be funny, but unfortunately there is another side to the incident which is very far from being funny. This is the fact that the whole Dupre-Reynolds story is written in a quasi-religious style; Dupre represents himself as being sustained by faith through all his trials. On being exposed he called his story a "parable," and more or less represented himself as having told the story to convey a religious message to the public. The words "George Dupre . . . He kept the faith" appear in the Digest's subtitle of the story.

We fear that religion's attitude to Dupre must be very like that of the man of ancient times who said he could take care of his enemies easily enough, but he prayed heaven to be delivered from his friends. Even after his exposure Dupre is quoted as having said he felt his story had a religious message, apparently not realizing that with the vital ingredient of truth removed from it the story loses all claim to significance and becomes merely a Munchausenesque piece of fiction in a wartime setting; while the famous "syringe" episode, the crowning incident in the torture sequence becomes a rather shocking slander on the nursing profession. The martyr's crown must be earned before it can be claimed.

Indeed the religious motives of the Digest's Dupre may well be discounted completely. Many a service man who joined up with hopes of becoming a hero, and instead found his service career one of performing humdrum and often frustrating tasks, has found mental compensation in day-dreaming for himself a fantasy in which he wins the war single handed or nearly so. However most keep their day-dreams to themselves, and what made Dupre the exception is a neat subject for the psychiatrist. The clue to the whole thing may possibly lie in what may be the only part of the magazine story with a grain of truth in it, where Dupre is represented as waking up from a nightmare and making a remark to his wife of so indiscreet a nature that a story certainly had to be invented — and fast — to cover it up. Whereupon the fantasy came pouring out.

As fantasy perhaps we could stomach it, but we must firmly reject Dupre and Digest alike as religion. Fortunately other and better teachers of religion are available.

Those of us in the part of the Maritimes where the Templeton Mission has recently been in action have seen it better taught, by a man and woman of great gifts, both physical and mental, who have placed these gifts, probably at the sacrifice of much greater earnings, in the effective and sincere teaching of religion. Making proper use of both story and song, often with that simplicity which is ever akin to genius, they present true religion in attractive form, and in doing so have removed for many the taint that has hung over the word evangelist, which they proudly bear.

So, as ever and always, in religion, as in every other area of life, the false and the true are abroad in the land. However we have no need to despair, for we can say with Milton, "We care not how many of Her enemies may come against Her, so long as Truth herself be in the field, for who ever knew Truth to be worsted in fair combat?"

A beautiful stained glass window depicting Jesus' appearance to the two Marys was recently dedicated in Central Church, Lunenburg, N.S., to the memory of the late Captain and Mrs. Henry Winters, the gift of their four children. Left to right in the above photograph are: Hon. Robert H. Winters, Minister of Public Works (member of the Board of Stewards of Central Church), Mrs. Pauline Austin, Montreal; Charles (an Elder and member of Trustee Board); Mrs. Muriel Wilson, Buffalo; Rev. E. B. S. Miller, the minister, and Mr. Bertram Morash, who received the window on behalf of the congregation.

Bonavista Presbytery, Nfld., held a Sunday School Workers' Convention in Hillview. Rev. L. H. Perry, Shoal Harbour, took charge. Staff included Miss Ruth Tillman, and Mr. Robert Horwood. At the evening session Mr. Herbert Beecham, Lay Supply, led a Service of Worship. Mr. Perry told of his recent visit to the Holy Land. A. N. H.

YOUNG ADULTS and MARRIED COUPLES

The Christian and Politics

DONALD M. FLEMING, M.P.
(Toronto-Eglinton)

It always amazes me to find people—and, above all, those who profess to be Christians—refusing to interest themselves in public affairs. On the bases of both doctrine and experience, it seems to me that no Christian can be indifferent to affairs of government.

Christians are in the world, but "not of the world" (John 17: 16). If, like the disciples, we are to be "the light of the world" we shall not fulfill our duty by hiding our light. Similarly, if like the disciples we are to be "the salt of the earth" we are not likely to fulfill our duty by behaving ourselves as pillars of salt detached from life around us, but rather as running salt freely communicating a Christian flavour to life as we find it.

Democracy at its best is the political expression of freedom. Christ's teachings are the foundation of our modern conception of freedom. For example, our belief that all men are equal before the law stems from Christ's teaching that all men are equal before God. Similarly, our belief in the equality of political rights for all men stems from Christ's teaching of the brotherhood of man. The ferment of Christ's teaching has created all our noblest concepts of freedom, political rights and political responsibilities.

The true Christian will not think of his citizenship simply in terms of the rights which it affords him. He will rather value it as a privilege, remembering gratefully the sacrifices of others by which this privilege has been won for him, and also the duties which necessarily accompany it. For "unto whomsoever much is given, of him shall be much required" (Luke 12: 48).

Many problems admit of only political solutions. Peace and freedom of worship, for example, require political guarantees. A moral element is present in some form in many public questions. The responsibility of the Christian as such is, therefore, inescapable.

"We never vote," as some people boast, is always a confession of irresponsibility. The greatest danger confronting democracy today is not Communism but apathy and indifference in our own midst. As Edmund Burke once said, "all that is needed for the triumph of evil is that good men do nothing."

What good can the Christian hope to accomplish by ignoring politics? It must be obvious that public offices will be filled. If they are not filled by good men and women, they will certainly be filled by others. The apathy and abstention of the former will undoubtedly be welcomed by those others. "When the righteous are in authority, the people rejoice: but when the wicked beareth rule the people mourn" (Proverbs 29: 2).

Photo by Ashley and Crippen

Mr. Donald M. Fleming, M.P.

The Christian citizen will not only exercise the franchise but will inform himself on the issues he is helping to decide, and know what qualities to seek in selecting the candidate of his choice. He will know the importance to be attached to sincerity, fairness, courage, industry, vision, patience, good judgment and patriotism as well as ability. He will refrain from the cynicism reflected in such empty assertions as "Politicians are all the same." He will know that politicians are not all the same.

What can the Christian hope to accomplish by participation in politics? Much, and he will certainly accomplish more by working from the inside than he can by standing on the outside. He can seek at all times to make the Christian conscience the test of political action. It must be an informed conscience.

Moreover, if his motive in seeking public office is to be of service as it ought to be, politics will offer him unlimited opportunity. Those who do not serve in public office will treat with charity and understanding those who do.

There are, of course, special temptations which come to people in political life. I need mention but a few—love of the first places, vanity, insincerity, ambition and other forms of selfishness, grievous words, and compromise with principle and with truth. But is any Christian worthy of his profession who rejects the call of duty merely because it will inevitably expose him to certain temptations?

The Christian Church has a great opportunity and duty to train men and women to take positions of leadership in all walks of life. In that way the "salt of the earth" will best serve its intended purpose. There are strong reasons why we may hope for a better flavour to be imparted to the life of our time if "the salt of the earth" is to be found in places of leadership in our social and economic life. There are equally strong reasons why we should hope to see devout Christians occupying places of leadership in political life. How else can we hope for any measure of peace? We recognize Jesus Christ as the Lord of all life. By what authority then dare we exclude Him, or those who seek to follow Him, from the political life of any nation?

As Daniel Webster said in his celebrated speech at Plymouth in 1820, "Whatever makes them good Christians makes them good citizens."

YOUNG ADULTS EVERYWHERE

WE approach our job, conscious of the fact that a wonderful example has been set in the editing of the Young Adult page—first by Rev. Mervin Bury and then by Doris and Ken Heddon. We look forward eagerly to our contacts with you, Young Adults across the country. It is only by your continued co-operation in sending in your news items and suggestions that we may keep this page a vital help to your local groups. We wish to assure you that suggestions for improving the page or for articles of particular interest to the group in your locality will be most welcome to the editorial committee.

You will keep in mind that this is a National Page and thus the news must be of National interest. An outstanding programme which may be used by any group across the country—a project, different from those suggested in the Handbook—a worship meditation of special significance, would be most welcome and be sure to be included in the Young Adult page. Pictures must be clear, glossy and significant.

If you have previously sent in articles and found they were not used, please rest assured there was a very good reason for this. As with all publications there is a deadline to be met. This is the 15th of the previous month, to which the issue appears.

We ask you to co-operate with us in complying with these rules and in this way your efforts will certainly bring results.

Hazel and Bert Wood.

Send materials for Couples' Club and Young Adult Page to Mr. and Mrs. Bert Wood, 10 Oakwood Ave., Guelph, Ont.

Programme Note

A THEME (for February)

"For Every Child—Faith in God"

Has your congregation seen th challenging film yet? Perha your group could sponsor its sho ing in co-operation with t Church School staff. Enqui from your Conference or Presb tery Young Adult Counsellor abo the excellent discussion materia that are available to help y make the best use of this film.

AN IDEA

Do you keep a file of copies this page from month to month You will find it useful in keepi your programme vital. Ide which do not fit into your pla now may be just what your gro needs a few months from no Pass along your "successful pr gramme" reports to the ne editors of this page, and send the good "action photos" to sha with other groups across Canad

AN OPPORTUNITY

Elsewhere in this issue of T Observer is an announcement of series of C.B.C. broadcasts Child Training. Invite husban and wives in your congregation listen in together. You might ev plan discussion of some of the broadcasts in your own gro meetings.

BY THE WAY

Does your group change i officers at this time of yea Please notify the National Yo Adult Committee if so. Use t Registration form on this page you have any doubt about bei on the mailing list for programm ideas and other help.

Conference Counsello

Each Conference Christia Education Committee appoints Counsellor for Young Adult Wo annually. (Sometimes this pers is appointed as Counsellor for a phases of adult Christian Educ tion in the Conference.)

Here are the names of th year's counsellors. Write or co sult the counsellor in your are of the Church for advice abo Couples' Club and Young Adu programmes. Find out throug him the plans for area rallie training of adult leaders, Famil Camps, and other events that ma help your group to enrich programme and become mo interesting and effective in the li of your Church.

British Columbia — Rev. Hislop Dickso 338 E. Osborne St., North Vancouver.

Alberta—Mrs. J. Reinders, 617 19 Av N. W., Calgary, Alta.

Saskatchewan — Rev. James F. Shilto Box 151, Wolseley, Sask.

Manitoba — Mr. J. MacKay, 414 Scot Ave., Winnipeg, Man.

London—Dr. and Mrs. R. Parr, Brigde Ontario.

Hamilton — Mr. and Mrs. R. B. Brydo 671 Avondale Road, Kitchener, Ont.

Toronto—Rev. K. Cleator, 470 Huron S Toronto, Ont.

Bay of Quinte — Mr. R. Smithrim, 2 Dufferin Avenue, Trenton, Ont.

(*Continued on page* 22)

Canadian Parable

Many young people in the West ave heard Mrs. Louise Hercus ell her "Parable of the Ducks," or Mrs. Hercus is concerned that outh should know this truth: to amper with conscience is to risk e death of conscience.

"Often young people feel they an indulge in wild parties and till retain the same feeling for piritual things that they once ad," she says. "Once an appetite developed for the wrong it is ery difficult, if not impossible, to egain the lustre of the spiritual." o this wise observation Mrs. Hercus adds the following conviction: "But with Christ all things re possible. They that wait upon he Lord shall renew their trength. They shall mount up vith wings as eagles. They shall un and not be weary; they shall valk and not faint." Here is her "Canadian Parable":

It was spring, and a flock of vild ducks were northward bound. One, flying low, saw a farmyard n which tame ducks were feeding rom a trough. They sounded so pleased over the food that on an mpulse he said, "I'll stop just for supper." He dropped down and began to eat with the tame ducks.

"Why, this is good! I believe 'll stay the night and then I can have breakfast. I know where the flock is going, I can soon catch up with them."

The breakfast was so good that he stayed for lunch, then for supper, then breakfast, until all at once he realized that he had stayed all summer with the tame ducks.

Something within him whispered that it would soon be time for the flock to fly south and he longed to go back with them. He wanted to feel again the reach of his body breasting into the wind as he strove to keep up with the Leader. He wanted to feel the sweep of the clean, clear air of the heavens. He waited eagerly for the call of the Leader.

One morning, as he stood in the barnyard, it came, that clear insistent call. His heart rose up to meet it. He lifted his wings and rose into the air. But his wings were weak from lack of use. He had grown very heavy. He barely reached the top of the barn. The Leader was already out of sight and the flock flying fast had grown dim with distance. Soon they all disappeared into the horizon.

Bitter disappointment. "I won't eat so much," he said. "I'll practise my flying every day, and when they come again I can go with them."

But the food was so good, the wild duck soon forgot his resolve. He forgot about the clean, clear air and the pride of striving to keep up with the Leader. He became a tame earthbound duck in the farmyard. He had lost the inheritance of the High Call and the desire to soar into the blue sky. For the doubtful pleasure of the food trough he had lost his winged freedom, and with it his birthright of the High Call.

Soap-Suds Saint

Her home was in a mean street, but she had not long settled there with Tom, before it became the best remembered home in those parts. All in trouble sought her out—little children, the aged, the neglected, the ill-clad. And when the dread cholera epidemic struck the city, her hands were more than full. Many died of the virulent disease, and the street where Kitty lived was badly stricken. From house to house she went, nursing the sick, bringing comfort where death had entered, doing all she could to combat the dread disease.

She was not slow to notice that lack of water and proper washing facilities encouraged the spread of the epidemic. The city water supply was often cut off, but Kitty had a well, and to her well and tiny kitchen came seventy families a week to do their washing.

Kitty Wilkinson was a woman of great common sense; she knew how little good it was to preach wisdom—she practised it.

At last, through her efforts, the importance of water and public cleanliness gradually dawned upon the authorities, and they raised the first public baths and wash-houses for the poor to be opened in England. And very fittingly, Kitty Wilkinson and her husband were appointed caretakers.

"Indefatigable and self-sacrificing," as her epitaph in the cemetery by the Liverpool Cathedral reads, "she was the widow's friend, the support of the orphan, the fearless and unwearied nurse of the sick, the originator of baths and wash-houses of the poor."

And now she has her place in the grateful memory of the nation, and her stained-glass window among the saints in the great Cathedral—the Saint of the Soap-suds. (Rita Snowden.)

DEVOTIONS

Courtesy Cathedral Films

"The High Call"

Mission

Writing in **The Bible in the World**, the official magazine of The British and Foreign Bible Society, E. Gordon Rupp shares his thoughts from an aeroplane trip over Africa. He says:

A few months ago I went in a Comet over the Victoria Falls and, looking down at that majestic mass of water, remembered how Livingstone described it when a hundred years ago he was the first European to write of it. And then I remembered an incident that that great pioneer and apostolic man recorded almost immediately after this, how he came unawares upon the remains of a Christian Church, founded by the Jesuits long ago and all memory of it forgotten.

He found a broken Church bell in the long grass and the remains of a broken altar among the long weeds: and in a mood of dark despair he sat and wrote down the feeling that came to him—the awful missionary burden, so much to do and all of it so vulnerable, so soon overthrown — and he wrote almost bitterly:

"Why should I go on? Is it worth while going on trying to open up Africa with its teeming millions to the Christian Gospel when tomorrow morning I too may be knocked on the head by ignorant savages?"

And then he took up the Bible —and he read the words: "Go ye into all the world, and preach the gospel to every creature" and "Lo, I am with you alway, even unto the end of the world." And he wrote: "I took this to be Jesus' Word of honor. And I went on."

The word of the Bible Society to the Churches is a word of inspiring reassurance. It is: "Good Christian men, rejoice!" for we are "very sure that God hath yet more truth and light to break from out His holy Word."

"Follow Me"

Beyond the sea is Galilee
And ways which Jesus trod,
And hidden there are those high hills
Where He communed with God;
Yet on the plains of common life,
Through all the world of men,
The voice that once said, "Follow me,"
Speaks to our hearts again.

—*W. Russell Bowie.*

Peter Gordon White

Sunday Prayers

THE MINISTER FOR HIS PEOPLE:

God bless all whose membership is here;
Thy people, Lord, who love Thy house and Thee;
And may we find in Thy great Book at last,
Each name recorded for eternity.

THE PEOPLE FOR THEIR MINISTER:

God bless the one who here propounds Thy truths.
Be in his heart, speak through the words he speaks:
That every listening, eager one may find
The wisdom and comfort that he seeks.

MUSIC

An International Eisteddfod

FREDERICK J. HORWOOD

Not long ago I wrote a story about Wales for my junior readers, in which I mentioned the names of a dozen Welsh villages, never dreaming that these names would catch the eye of anyone over eighteen. However, I have had a most cordial communication from Mr. Idwal Evans, who was born in Tonypandy, but now lives in Kamloops. Every Welsh place name has a meaning, he informs me, and his birthplace is Ton (a song) y Pandy (the weaver's house), or song of the weaver's house. I have been enlightened by Mr. Evans' informative letter as to the customs of Welsh people, especially that of singing in groups. I have made a careful study of the map of Wales, and I am quite impressed by the many villages and towns whose names start with Llan, which means the church or the parish, so that Llanidloes is the parish of Idloes, no doubt one of the early Welsh saints. My assumption that the harp is found in nearly every home was perhaps too generous when I mentioned it in the previous article, yet there may be old harps in the back cupboards which are out of commission through the lack of strings! One thing I do know, the Welsh people love to sing.

Throughout this tiny land which could be hidden in one corner of some of our Canadian provinces, there are many festivals held each year. These are known as eisteddfodau (plural of eisteddfod). The word eistedd means "to sit" and has its origin in the chairing of the successful bard at a festival. For the first time in history a woman was the recipient of this honour at last year's National Eisteddfod held at Rhyl. The Gorsedd, or group of musicians, poets and writers who govern the competitions, were present in all their pomp and pageantry at the National Eisteddfod, held in North and South Wales alternately. At these festivals, cash prizes and trophies are awarded, and while the honour of winning is quite outstanding in itself, it does mean considerable expense to transport a large choir to such festivals. At the Marble Arch entrance to Hyde Park in London, hundreds of Welsh exiles gather each Sunday night for hymn singing. Wherever there are Welshmen, the world over, there is song. Just up the valley from Tonypandy the little town of Treorchy is developing a male choir of 150 voices and a library of 145 selections. This choir sang recently over the B.B.C.

No doubt the greatest achievement in such competitive singing is the annual International Eisteddfod sponsored by the little town of Llangolen, with a population of 4,000. At their festival last year there were choral and folk-dancing groups from twenty-five different countries, meeting in friendly competition, which is a fine object lesson and demonstration of goodwill that could be copied by much larger towns and cities the world over. The attendance for the week from July 7th to 12th amounted to 230,000. Every reserved seat for next summer's festival is already sold, so you had better wait until 1955 if you would like to attend, and order your seats as soon as you can. Through the courtesy of Mr. J. D. Davies, formerly of Llangolen, I have been able to examine carefully the souvenir programme of last summer, when the Eisteddfod was honoured by the attendance of Queen Elizabeth and her consort, the Duke of Edinburgh. The officials, eisteddfod council, and members of committees number nearly 300, and you can guess that there is a preponderance of such names as Evans, Davies, Jones, Roberts and Williams, while the Christian names have a generous assortment of Glynne, Gwynn, Rhys, Bradwen, Ffrancon and Bryn. What else could you expect in Wales?

The opening concert was given by the London Festival Ballet. Then for four successive days there were competitions, with suitable prizes awarded. In the evenings, International concerts were presented, including folk music sung by groups from many European countries. Among the artists was the famous violinist, Yehudi Menuhin. On the day of the State visit of Their Majesties, the massed choirs from Austria, Canada, England, France, Germany, Italy, Norway, Spain, the United States, and Wales sang Bach's "All Honour, Praise and Blessing." The concluding concert was given by the London Symphony Orchestra, playing Elgar's "Enigma" Variations and Beethoven's "Eroica" symphony.

The organization of such a festival as this must have taken considerable thought throughout the year. Mr. Anthony Eden is the president, and there are enough names of vice-presidents to fill a page in small type. Many of these are baronets, and there is a fine representation of ambassadors to Great Britain. All of which shows the intense interest in music, finely demonstrated in this magnificent cultural and goodwill effort which is being put forth in the little town hidden among the hills of Wales.

JAPANESE UNIVERSITY REPORTS SUCCESSFUL YEAR

Ninety-one students at Kwansei Gakuin University, Nishinomiya, Japan, applied for baptism last year, and 331 more expressed a desire to become inquirers, writes Dr. H. W. Outerbridge, Chairman of the Board of Directors and Dean of Theology, in a year-end report of the school's activities.

In the Junior and Senior High Schools, associated with the University, a total of 157 students applied for baptism, while 654 desired to be enrolled in inquirers' classes.

"The spiritual life of the school seems to improve steadily," says Dr. Outerbridge.

Special attention has been given in recent years to the development of Christian activities and the creation of a Christian atmosphere. Courses in Bible, or Outline Courses on Christianity, are required in all departments.

Chapel services are held regularly in all departments and attendance is required in some. Each department also has a Chaplain who teaches required Bible courses, supervises the Chapel service and conducts voluntary Bible-study groups.

A special feature of Kwansei Gakuin religious life is the Religious Activities Committee, which is made up of two Christian laymen from each department, and all missionaries, ministers and chaplains. The Christian Centre, started in 1952, now has a part-time secretary and a full-time clerk. It provides a place where all the religious activities of the various departments of Kwansei Gakuin can be concentrated.

The Kwansei Gakuin Church is an independent organization and carries on a vigorous programme of religious activities, including Sunday Worship, Sunday School and Young People's Work, and a daily Kindergarten, on the School grounds; it is also responsible for organizing and promoting evangelistic and Sunday School work in a number of nearby villages.

A series of special meetings was held recently in connection with the semi-annual observance of Religious Emphasis Week. One of the six speakers brought in to assist was the Commander of the Japanese forces at Pearl Harbour, now a convinced Christian and an ardent evangelist.

On the academic side, the University is applying for the privilege of granting doctor's degrees in courses in all departments. Hitherto it has been operating under the former Japanese system where the granting of a doctorate was dependent upon a man's reputation as a scholar, the number of published works and the presentation of a thesis approved by the Department of Education. The revision of the educational system begun after the war has now reached the top level with t establishment of graduate scho to give master's and docto degrees. The permit for maste degrees was received nearly thr years ago. This year the final st will be taken for the granting doctorates. The Theological Sch is specializing in biblical theolo only and will give a Th.D.

Rev. D. A. Clugston, who is n serving at Asahigawa in the Ho kaido, has been appointed to t staff of the Theological School, duties to commence next autum Other United Church of Cana missionaries on the staff of Kwa sei Gakuin are Rev. and Mrs. H. H. Norman, now in Canada furlough, Mr. Clinton O. Ellis, M James M. Thurlow, and Mr. Hen J. Warkentin. Rev. Nubuo Ko yashi, who studied in Canada l year, is also on the teaching sta

Dr. M. Imada, President of t University, has just completed trip to India and the Philippin on an exchange lectureship und the World Student Christi Federation.

URGENT!

More recruits still required to meet Immediate Needs

OVERSEAS

DOCTORS
for India

MINISTERS
for Japan, Korea, and Northern Rhodesia

UNIVERSITY TEACHERS
for Japan
(Law, Commerce, Economics)

Write:
BOARD of OVERSEAS MISSIONS
THE UNITED CHURCH OF CANADA
299 Queen St., W., Toronto 2B, Ont.

St. Paul's Eastern Unit Church, Ottawa, Ont. In memo of Pte. Alex Gray, killed in acti in Korea, with the 3rd PPCLI, Memorial Cross was unveiled a dedicated at the morning servi Nov. 8th. The son of Rev. A. M. Gray, D.D., and Mrs. Gray, he w killed in action while serving a stretcher-bearer on April 16, 19 The Memorial Cross bears the scription, "To the glory of G and in memory of Pte. Alex Gr PPCLI, killed in the Kore action, April 16, 1953, present by the family, Nov. 8, 1953."

The Cross was dedicated Captain the Rev. R. C. Nunn, w served as Chaplain in Korea, a Very Rev. John W. Woodside, D

Why We Lack Ministers

. G. CROZIER, Whitby, Ont.

(A Series of Three Articles)

I.

Recent efforts to recruit future inisters have been helpful but ot successful, and no matter how ell organized they may be, will ot fill the need unless there is a adical change in the traditional olicy of our Church, which is ctually excluding from our ranks ie very type of minister needed) save the situation.

This traditional fence which we inisters and laymen put up at ie entrance of our Theological olleges is like an old-fashioned ail-fence destined to be abolished, ut unfortunately still too effec- ve for the good of our Colleges nd the Church.

The bottom rail, though not ery high, is high enough to be a eal obstacle to prospective theo- ogical students, who when they ee themselves losing seven years f earning power and the addi- ional high cost of living for those ears, plus the high fees demanded y the State, naturally refuse to iake the venture.

It will be said that if a young ian or woman is unwilling to ace this sacrifice the Church will e better without them. But what bout the duty of such people who it in our pews, and benefit from he unfair sacrifices which they xpect our ministers to bear? Vhat about the words: "Bear yo ne another's burdens"? What bout the words: "How can men reach unless they are sent?", vhich implies that those who send hem ought to share in footing he bill.

Believe it or not, this one rail vithout taking into consideration ther rails is high enough in the vriter's opinion to fence out, not t few, but many gifted students vho might otherwise be in our anks. Why complain about the ack of ministers and do nothing vorthwhile to remedy the situ- ation?

There was a time when a bag of oatmeal and a home-spun suit would go a long way in providing or a student's necessities. There was a time in Canada some sixty ears ago when the writer went o college, that board and clothing were so cheap, a student with what he could make on the Mis- sion field together with what he ould borrow, would be able to get through, but even then, there was generally a debt to pay. The inancial situation for our students oday is much more serious, and inless something is done to meet his situation we shall continue o be faced with a serious shortage of ministers. Clearly, the only way to overcome this difficulty is to establish a students' expense fund large enough to be attrac- tive, which in this writer's opinion is just as necessary as a pension fund, and would go a long way towards solving the problem of the lack of ministers.

Another rail in this old-fash- ioned fence, high enough to be responsible for excluding many a student from entering the min- istry, is the policy of the Church in accepting the judgment of the State as to the type of matricula- tion examination which a student with the ministry in view should pass, in order to enter upon the Arts course. This examination, which has little bearing upon preparation for the ministry, includes a pass in mathematics and some other subjects which in the experience of the writer has excluded many a student from the ministry.

In a debate before the General Assembly of the Church of Scot- land, Dr. Thomas Chalmers was taken to task for a pamphlet which he had written in which he had asserted that after the discharge of his duties to his congregation a minister might have five days in every week for the study of any science he enjoyed. Rising to answer this accusation, he replied: "Yes, I penned it strangely blinded that I was. I aspired in those days to be a professor of mathematics. But what, Sir, is the object of Mathematical science? Magnitude and the proportion of magnitude, but in those days, Sir, I had for- gotten two magnitudes—I thought not of the littleness of time and I recklessly thought not of the greatness of eternity."

Strange to say, The United Church of Canada is making the same mistake, forgetful of the littleness of time when it wastes the time and energy of its students upon some matriculation subjects which have no direct bearing upon ministerial training, and actually prohibits many a student from entering the ministry because he has no aptitude for mathematics or some other kindred subject. Don't say that this is an exaggera- tion, for the writer has known this to happen over and over again. Why could not the United Church set its own matriculation examina- tion, and by so doing save for the ministry many students with real gifts who stall at this examination set by the State?

A minister does not need to prepare himself to solve a problem of differential calculus, or pursue some other unrelated subject. In fact for him to cultivate such a type of mind will unfit him for the ministry, which is more con- cerned with the development of the emotional nature, and its persuasive power.

The Arts Course

Another rail in this exclusive fence still more difficult for many a student to scale is the four year Arts course prepared by the State, which the Church accepts as a necessary and suitable preparatory course for prospective Theological students. This is one of our great-

Rev. Reid E. Vipond, Metropolitan Church, Edmonton, Alta., will broad- cast over the Dominion network of the C.B.C. on Sunday, January 24th, 1954, 4.30-5.00 p.m., E.S.T.

est mistakes if we wish to attract to our ministry that type of student naturally gifted with preaching power who may not have the nimble mind to pass examinations in subjects for which he has no aptitude. This mistake has come from playing up and foolishly glorifying academic scholarship, utterly forgetful that all courses in ministerial training ought to be adjusted to the com- mon denominator of preaching ability.

If our leaders were to be won over to this standpoint, the writer has no doubt in his mind as a result of many years of experience, that the whole set-up in minis- terial training would immediately be revamped, and a new day would arrive in which we would have an abundant supply of candidates for the ministry.

If we are to judge from the success in the ministry of those who in one way or another escaped the necessity of academic scholar- ship, the number of those who could be added to that list, who have shied away from the min- istry because of our ignorance and stupidity, would be so large that we would not be in the humiliating position of calling for more ministers. We are simply reaping the consequences of per- petuating an academic complex handed down to us by our fore- fathers.

The only thing that has saved us, is that a proportion of those who pursued this academic mirage were naturally gifted with the power to appeal to the emotional nature of our people, which gift is the essential tool of a successful minister.

The former Chancellor of Chicago University, Dr. Hutchins, who is an acknowledged expert in educational matters, established during his chancellorship a two year Arts course as sufficient for the conferring of a Bachelor of Arts degree, so that the writer is in good company when he sug- gests that two years of a properly diversified Arts course would be a sufficient preparation for entering Theology, especially when this change would enable our colleges to extend the period of theological training to five years instead of three as at present, something badly needed in view of the many new related subjects demanding extra attention.

As things are today the four years Arts course is from the pre- paratory as well as the financial standpoint a hurdle which leads not a few, but a considerable number of excellent men to go over to the fringe sects, where they are welcomed and enabled to render a fine service.

A call to the ministry is a

(*Continued on page 28*)

Family Worship

Let's License It

Dear Sir,—Ours is a great age for licensing things. No matter how good a thing is, if it can be misused it has to be licensed.

That brings me to my latest idea. Among the things I think should be licensed immediately is the right to family worship. I haven't figured out the details, but I know family worship can be misused, so let's license it.

Take some friends of mine. Their name is Legion, let us say. They have some of the strangest practices of family worship. First of all, Junior is their family repre- sentative to God. He is the only one who asks grace, and who says his prayers at night. "A little child . . .," remember? His parents think it is cute—they tell the funniest stories about things he prays. They would be the last to want Junior to be brought up in an unchristian way. I imagine they are looking forward to the time when Junior will be a grown- up Christian like his parents and no longer need to say his prayers, but I haven't talked this over with them.

Another funny thing is that the Legions only offer grace to their guests. This surprised me when I first saw it, but sure enough, they only have Junior ask the blessing when there is a visitor around to hear it. God is there at every meal, even lunch and breakfast, but apparently He didn't do enough on these meals to rate an honour- able mention.

Perhaps I have done them wrong on this, but I can't figure any other explanation. Whoever it is they thank, it certainly doesn't cramp their ability to criticize. If God— or the guests—supplied them with tough meat or tasteless vegetables, Mr. Legion isn't the slightest bit hesitant about letting that fact be known. He doesn't quite go so far as actually to call back and cancel the blessing Junior asked for, but one certainly couldn't blame God —or the guests—for getting that impression.

Now, if we could only license family worship . . .

Polycarp.

PARENTS and TEACHERS

MARGARET G. WILSON

Four and Five Year Olds

"What can I expect of these four and five-year-olds?" is a time-honoured question of teachers newly assigned to a class of this particular age group. And it is indeed a difficult question to answer because for four or five years these little ones have been growing, learning and developing as individuals. It has been an uneven growth from the time life began. No two have progressed at exactly the same rate.

There are children of all colours, creeds and nationalities. Their homes vary, too, not only in comfort and convenience but in background—nationally, esthetically, culturally, educationally and religiously.

Out of these homes the little children enter our Church Schools. Perhaps it is the first break from the family or neighbourhood.

It is very important then that the teacher becomes acquainted with the family of each member of her class. This should not be an aloof visit but an informal, friendly call. Teachers used to feel an air of superiority and unnatural dignity was part of their job. Parents felt this, and so did the children, so the stage was set, and tensions, fears, and unnatural quietness prevailed in the classroom. As one kindergarten child said, "I was over to the rink last evening. There were a lot of kids and big people and two teachers." The teachers were just teachers to that child and nothing more.

Children are children, and the world over they seem to have many general characteristics.

They have interests and enjoy having those interests developed. They like to play, and often their play turns to work, and work to play, but they want to experience pleasure or fun in doing.

Most of them enjoy companionship. It is true some for one reason or another fear strangers, even if those strangers are four or five-year-olds, but once they get to know friendship, fears vanish and companionship is enjoyed.

Almost all want to be independent. It gives them a feeling of approaching adulthood and outgrowing dependency and babyhood. Many of these children are great conversationists. They talk, talk, talk, and make a great deal out of almost nothing. Happiness, laughter and chatter seem part of these little ones.

With this common background they come to us, and from these interests teaching should begin.

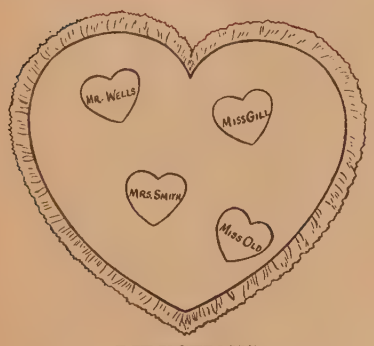
The rest of the teacher's work must be planned with the individual differences in mind. The programme must allow time for the teacher to work with the gifted child, help the little introvert to relax, feel secure, forget self, and enjoy himself.

"But this takes too much time! I haven't time to go visiting, and it makes me nervous if parents come to me and ask about their children. I can't tell them anything."

Well in so saying we are acknowledging that our Church Schools are not really concerned with the children and parents. We are concerned only with taking care of these children for an hour each Sunday morning.

Teachers of four and five-year-olds should not become professional baby-sitters but real educators, interested in developing the whole child, spiritually, emotionally, physically and in general information.

Attendance Chart



DIRECTIONS

Cut out a large heart from a piece of red paper. Be sure to make it large as it should be used for the entire department during the month of February. Hold the heart on the bulletin only by two or three pins in the central area. Then take large, round paper doilies and place one at a time under the heart and secure with a pin. Do this around the edge of the heart, keeping the heart shape with the doilies. If pins are used, the doilies can be saved for another occasion.

Each Sunday a class has a perfect attendance assign some child to paste a small heart on the large one. The small heart should have the teacher's name written clearly on it.

It might be advisable to use a different colour each Sunday for the smaller hearts, so anybody could see at a glance how many classes had perfect attendance. This is both attractive and of interest to all children in the department.

LANGUAGE OF CHILDREN

Teachers are sometimes dumbfounded when they hear what some children are repeating after them. Many teachers have become so conscious of this verbal misunderstanding that they have tried to talk to children on their level. It is essential that the words used are simple and understandable, but this, too, can be overdone.

"Jesus loves me, this I know," is not typical speech of children, but it has been a favourite hymn over a period of years and is generally understood by children. Yet some teachers have made it more childlike by saying "Jesus loves me, yes, I know." And prayers are practical prayers. "Thank you, God, for our hymn books, our piano, etc." It is simple, nobody can deny that, but are we not losing the beauty of biblical language in making things too simple.

At least we are not leading him into a higher concept of worship. We must make use of the child's thoughts and experiences, but if we reduce the language of worship to the child's level we are not helping the child to grow in reverence and in spirit. God is a spirit, and we must teach children to worship him in spirit and in truth.

The attitude of the teacher, even her tone of voice, does a great deal to help children understand simple phrases, clearly and well spoken, that somehow give them a lift up on a higher spiritual plane.

Children learn new words and new phrases every day, so there seems no reason why we should make a definite attempt to talk on their level in Sunday School.

If we want them to learn to love the Bible don't let us lose the beauty of its language as we retell the stories to children. Help them to grow in spirit and in their appreciation of the stories as told in the Bible.

MAKE A PICTURE BOOK

Ask the parents of the children in your class for a baby picture of the children. Tell them you would like to keep it, so not to send one of any value.

Paste these in a book and include a picture of the Baby Jesus. Try to get a picture of Jesus without oxen, sheep or wise men, so the Baby's picture will in some way resemble the other babies in the book. The title of this book may simply be, "Our Baby Book."

Another book may be called "Children We Know." Take snapshots of the children in the class. Mount each picture and paste in the book. Include here a picture of Jesus as a little Child. These may be cut from Sunday School leaflets, such as Jesus in the carpenter's shop playing with the shavings, or the one where Jesus was helping His mother grind the corn.

The pictures of Jesus should not be either the first or last picture. It could come anywhere in the book, so the children would feel Jesus was one of them.

Each child's name should be written under his picture. This would help the instructor as she talks about the babies and children. This is such an interesting project that some parents might like to make a book for each of their own children, carrying it through the various age levels.

If one composite book is begun in the Church Nursery Class it could be passed on to the next department and have the new pictures entered.

Valentine Bookmark for Mother or Dad

DIRECTIONS

Use heavy-weight construction pap or cut out the child and paste him a piece of heavy silk ribbon.

Cut heart, leaving it attached at t top as indicated by dotted lines.

The heart slips over the page f the book and so keeps the place.

When men are subdued by for it is only for a while, for the hearts are not won; only the strength gives out. When men a subdued by moral conduct, the hearts are glad within and the submission is sincere.—Mencius

* * * * *

Your business is to put us military leaders out of business. General Eisenhower, to a graduating class.

Scottish Letter

Theology and Accident

G. NICHOLSON Dunoon, Scotland

Until Friday I have had a lively but theoretic interest in road accidents. On Friday it became intensely personal. That terrible fellow, Mr. Accident, striking with a speed of which he is a master, knocked at my door. I was involved. For me, as I suppose for all, it involved not merely physical results but a mental and spiritual enquiry. It raised vital theological issues in a new and acute way.

A month ago, Lord Rosebery opening the Scottish Motor Show referred to a section of the Glasgow-Stirling road where there had been 1,637 accidents involving 22 deaths and 464 injuries in the past six years. As my wife and I went along this road on Friday there were notices informing all and sundry that we were now travelling on the most dangerous road in Scotland.

"Not what you would call intelligent application of psychology," remarked my wife.

It was the application of fear which was meant to be a deterrent. I have never felt that fear was ever worth using. Certainly in our case it seemed inadequate. Of all the buses operating in Scotland at that time, we stepped into this 11.15 bus from Stirling which was destined never to reach its destination. One can have no immunity in a materially conceived world, nor avoid involvement in the consequences of human ignorance or sin or wilfulness.

"What is the greatest single cause of accidents?" To this question an expert replied "I can tell you in one word—impatience."

Whether this accident was gross negligence, as it seemed to be, born of impatience or selfishness, or merely error of judgment, we shall never know, for the poor fellow responsible is dead.

Never have I been able to see that suffering qua suffering had any merit, but I have always been willing to concede that suffering creates an atmosphere where fellowship becomes alive. We had been travelling with other twelve passengers who were typically silent, detached and aloof, and then suddenly we became united, warm, and belonging. Each was anxious for the other. Blame or recrimination was entirely absent. The only thought was for the care of the most needy. Even in the midst of that nightmare experience it came to me that this was the spirit we needed in Churches. Worship can only become real at the point of great need. Then fellowship also becomes vital.

Luggage or Life?

The bus conductress, shocked and bloody, could only think of one thing. It was her "duty" to get word to Headquarters in Glasgow so that arrangements could be made to put another bus on this run so that intending passengers would not be inconvenienced. Another subsequent recollection is my own stupid obsession about luggage, and my insistence on getting my bag and umbrella, even at the risk of a bus which was filling with fumes and ready to catch fire at the exit end. How absurd to be so possessive of things!

Travelling in the ambulance with the unconscious driver brought the fact of death into urgent perspective. The poor fellow had been unconscious from the moment of impact. That meant that he had been instantly translated. Death had been reported to us alone. We called him dead, but was he? What did he know of it? Might he not, in Mind, still be going on gaily driving his vehicle? Might it not be that he alone of all of us has lost the concept of death and that he has been swallowed up in life?

Hospitalization—Conveyor Belt

Next we were to experience the all-embracing care of the British Health Services. It was like being placed on a conveyor belt. Examination, disinfection, stitching, and so on to the next hospital, and further examination of eyesight, and innumerable form filling. What a fascinating mystery is life. We go through the motions of living, we carry out the actions which our work necessitates, and we speak the words which are current coin of the day, but all the time there is a life going on—the only life—down in the depths where Being is. Here alone can Motives be discerned. It is to this deep place that the Gospel is addressed. Let it find root here and all the experiences of life will find meaning. To such "all things work together for good to them that love God (good)."

The Doorbell Rang . . .

His Witness Lives!

R. J. FRASER, Ottawa, Ont.

We were discussing the inaugural services in Ottawa's Wesley United, and with some friends were seated by the fireside. Memories of a wartime pilot, David, and his plane that crashed, and of the Armitages, his parents, and the Geoffrey Smiths, his sister and brother-in-law, the first United Church missionaries in Northern Rhodesia, all crowded in upon me. For I had had a letter from David's father, Rev. Harold Armitage of Victoria, who, as a student was the first preacher in what is now Wesley United, started forty-six years ago in an empty grocery store, until the first Church was built, largely by the Ottawa Methodist Social Union. As these pictures on memory's wall fell into bold relief and somewhat orderly sequence, I turned to my wife and suggested, "Tell us again about David. His father's letter is such a timely reminder that it was right here by this fireside that David found his God, those few days before the same Master called him home. And yet, as this letter compels one to believe, David's witness still lives."

"I well remember," my wife began. "I had been heading up the hospital visiting at Uplands airport. I took it on in a spirit of prayer and expectancy of miracles. And they happened, so often that they convinced people of the miracle-working God who comes with power. Before going, I asked God to guide me to the right bedside in the ward, this day particularly qualifying my prayer by asking for a lonely boy, one in great spiritual need. The hospital was crowded, but when I stopped beside one airman and spoke to him I knew that this was the answer. 'Somehow you remind me of my mother,' he said. 'I'm so far from home, and I've been wishing for her so much.'

"Thus, friendship began, and ripened, and was enlarged so that soon a whole group of people kept this boy saturated with intercessory prayer. Each week that I saw him, God gave me whole sentences to say, and prayer seemed to keep them in his heart, while God worked through them. Almost all of my hospital time was devoted to this one life, while other women looked after the other patients, and eventually as convalescence drew to an end we had permission to invite him home.

"On a bitter winter day my husband drove him in from Uplands. He was still far from strong, and during the week we were much together, and I tried to build into his life lessons of faith and prayer, and the miracle of divine guidance. He had had a wonderful manse background and his response was so very real, though he was still unwilling to commit himself unreservedly to Christ. And so we prayed on."

I stirred the fire into new brightness, as my wife continued, "David had a long accumulated leave and spent part of it at home, three thousand miles away. The day he returned he 'phoned from the railway depot, at seven in the morning. 'I've just arrived. May I come out for breakfast?' An hour later, across the table, I asked 'Why did you want to come here first, before reporting to the station?'

"A moment's silence, and then he said, 'Because I just had to—because I had to come and pray with you before going back to flying.'

"Back in training, he flew his 'plane again, but he was far from happy, nor was he confident. He would spend his leaves, his brief '48's,' with us, and there was challenge always, because there was terrible need, and each time he left as he came, worried, unhappy and unsatisfied. Before enlisting he had been teaching high school on graduation from the University of British Columbia. He had joined the Church when he was twelve and been faithful, but during the College years and later there had been problems. David did so want to know God's will for himself.

"Then came a Saturday afternoon and our 'phone rang again. 'May I come for supper?' he asked. When he arrived I was in the kitchen and he came right through, cap in hand, and stood there in the doorway, staring, the tears dimming his eyes until they blinded him. 'Son, why have you come?' I asked. 'Why, David,—what has happened?'

"'I came this time because I couldn't stay away. I've just got to get hold of something this week-end. I'm afraid to ever fly again without it.'

"Realizing the imperativeness, and that this could be the moment of eternal decisions, I called up a padre in the RAF, a much-loved friend who had helped us with other air force lads, and made an appointment. I cleared our living-room of the family, and went to my own room, and to my knees, and asked God that his commitment might be complete in so far as he could see it. It was some time later that I heard the front door close, and, knowing our padre friend had gone, I went downstairs, and found a 'new creature.' God had accepted him, Christ had forgiven David, and at long last he had found his own personal Saviour. Back on the airport he told others—his flying pals, his officers, his padre, and he wrote his distant family. Quickly following his great decision, he made known his resolve that after the war he would enlist in the ministry of his Church.

"Then, only ten days later—how little we know of the short, short margin that may be granted us! — we picked up the evening paper and read, 'This afternoon a 'plane from Uplands crashed.' Our David! God had taken him home."

When my wife had finished, we were silent again, a long while, just gazing into the fire. Then I opened and re-read his father's letter. "The Sunday I spent in Ottawa and David and I went to Chalmers with you, and then to dinner, and you drove us out to the air field, was the last time that I saw him. But when later that chaplain friend, the Anglican, Rev. Gerald Gregson, who had such a great influence in David's life, told the story of his great decision, and then his glorious going—told it at a business men's luncheon in Vancouver—one man was so impressed that he came all the way to see me, in Kaslo, enquiring!"

Yes, David's witness lives!

MISSIONS—West and East

In the West

Barons, Alta., Church, Rev. R. Bearisto, minister, maintained an average of 175 for five nights during a recent Preaching Mission by "Bob" McLaren of Naramata. People came from as far away as one hundred miles, but mostly from the Barons-Nobleford charge.

"Christ Speaks for Our Day" was the theme.

Much careful preparation had been done beforehand. The congregations of Barons and Nobleford did wonderful work in bringing their neighbours and in inviting others. Much has yet to be done in consolidating the gains that have been made. The minister hopes to visit many who showed a new and special interest. The Session will conduct a Home Visitation Evangelism Campaign at the end of January.

We have found at Barons that this work grows. This is the third Mission in less than three years, and each has been larger than the one before. This will be our second Home Visitation Evangelism Campaign, and though there are very few to do it they are anxious to be at their task.

The Mission was favoured with special music by choirs from Carmangay, Claresholm, Nobleford and Barons. One evening the Salvation Army Band from Lethbridge and Fort Macleod provided an attraction and an inspiration. People loved to sing their old favourite hymns from the Mission hymn sheet.

On the final evening of the Mission the offering was designated for the Christian Leadership Training School at Naramata, of which Mr. McLaren is principal. The sum of $202.71 was given to the school. Added to this was another donation of $100, and now Barons-Nobleford charge hopes to be able to add enough to this to build a cabin at Naramata.

In evaluating the Mission, we do not think only in terms of five days; we think in terms of three Missions past and others to come. Coupled with this is the Home Visitation Evangelism and the ongoing work of the Church. There are regular services, visitation, and mid-week groups. Each adds strength to the others to quicken the devoted and to attract those less consecrated. R. G. B.

In the East

Sydney Presbytery. After the spate of building halls and Churches, renovations of Churches and manses, the word from Sydney Presbytery is Evangelism.

The first of a series of evangelistic preaching missions arranged by the Committee of Evangelism and Social Service was held in the **United Church Mission, Sydney,** where Miss Ruth Lanigan is in charge. Rev. T. G. Head was the missioner. With only a very small regular congregation to draw from, about eighty adults were attending towards the close of the mission, and it is hoped that most of these will form the nucleus of a growing cause in this needy area. One rewarding feature of the entire mission was the Sunshine Corner, held before the main service. Children, many of them coloured or of New Canadian parentage, gathered in increasing numbers from the drab streets surrounding the Hall to sing choruses and to hear stories. The missioner received invaluable help from Miss Lanigan and Mrs. T. G. Head in these childrens' services.

The Rev. Harold T. Cox was the evangelist at **Calvin Church, New Waterford.** Good preparation had been made before the mission, and on the opening night chairs had to be placed in the Church to accommodate the large congregation. Mr. Cox not only preached stirring sermons in the Church, but also spoke to groups of school children and service clubs, besides being available for pastoral counselling.

At **Wilson Church, Florence,** the Rev. S. G. MacQueen gave of his best, night after night, to increasing congregations. His thoughtful challenging sermons stand in the high tradition of sane evangelism, firmly based on the Bible, and setting forth in no uncertain way Christ as the answer to human problems.

The number of people who have attended these evangelistic services attest to the ready response they make to a venture of this sort. These meetings also indicate that there are men available in the ordinary work of the pastorate who make effective evangelists.

Sydney Presbytery unanimously approved the following resolution:

"That this Presbytery, having learned with deep regret of the sudden passing of the Rev. Clifford F. Grant, M.A., B.D., D.D., which took place on October 8, 1953, place on record our thanksgiving for his radiant Christian life, his beauty of spirit, and his faithful service to Christ, particularly in India where he served as a missionary; also our profound sense of the loss his passing means both to the Church and to humanity; and further that the Secretary forward to the bereaved family this sincere expression of our sympathy."

The Rev. S. G. MacQueen reports that progress both in interest and in organization is being made in the Pine Hill Building Fund Campaign.

Arrangements have been made to induct the Rev. A. C. MacPhail into the Gabarus-Forchu charge early in December, and the Rev. M. D. MacLeod was formally installed as Presbytery Supply at Cape North. This means that the Presbytery is fully staffed, and we are looking forward to a season of growth and expansion.

T. G. H.

When it was known that Rev. J. McLachlan of Locust Hill, Ont., was retiring and that he and his wife would settle in the community, his congregation undertook to assist in providing a home. A lot 220 x 70 feet was donated. Mr. McLachlan provided the material and the congregation built the home. Within a month, the house, a five-room modern bungalow, was closed in. It was finished during the winter months, and in June 1953 the minister and his wife moved in. They are shown above in the living-room.

Cross-Section — The 7th series of programmes on the C.B.C. Dominion network commenced recently. Documentary in form, Cross-Section explores the character of industrial society, finding its subjects everywhere from the factory assembly line to the front office to the slums of a big city.

$40,000 to Overseas Relief

$40,000 has been given by the United Church to the world's needy, Rev. W. Harold Young D.D., Secretary of the Board of Overseas Relief of The United Church of Canada, has announced.

Dr. Young said that $13,000 of the gift has gone directly to Korea to be spent by United Church missionaries there on relief among war sufferers.

Another $27,000 has been sent to the World Council of Churches to be spent as follows:

$10,000 among refugees.

$5,000 for Church work in Italy.

$5,000 toward a convalescent home for ministers and Church workers in Switzerland.

$5,000 to Cimade, France, an organization which is an outgrowth of the French resistance movement.

$2,000 to be spent for special emergency relief work among displaced persons in West Berlin.

Another $5,000 will be granted early in the New Year and will go to help relieve "the world's greatest need" as revealed at that time.

Elders' Conference. Meeting at Ste Eustache, Que., on a Sunday afternoon in November, elders from five Churches—Oka Church on the Indian reservation, Rosemere, Ste Therese and the two Churches of Ste Eustache charge discussed problems of their office. Dr. G. C. Wadsworth of Montreal West United Church led their discussion. Emphasis was laid on the responsibilities of the individual leader for the spiritual life of the Church.

Etobicoke Has School of Religion

On six successive Monday evenings, October 26th to November 30th, 1953, at Kingsway-Lambton United Church, Toronto, Ont., the Etobicoke Township held a School of Religion, conducted under the sponsorship of the Township Ministerial Association. 350 students registered, with an average attendance of 300. The School was divided into two groups studying the general theme, "Rediscovering the Bible." One group was a Bible training course; the other group not engaged in teaching but interested in Bible study. Better use of hymns, books, visual aids, missionary education projects, drama, religion in the home and other similar subjects were studied.

The theme speakers were Prof. James R. Guthrie of Emmanuel College, Toronto, and Rev. W. Morrison Kelly, St. Andrew's United Church, Toronto.

Rev. Wm. H. Shaver was the chairman of the committee who organized and promoted the School.

Marks Centennial

Dr. E. Crossley Hunter of 'rinity Church, Toronto, Ontario, 'resident of Toronto Conference, pened the series of services narking the Centennial of Trinity 'hurch, Collingwood, Ont. He was ollowed in the evening by his lder son, Rev. Gordon C. Hunter, f Asbury-West United Church, 'oronto.

Others who took part in the eries were Rev. A. S. Kerr who vas supported by Mr. H. R. Ellis f Toronto, as guest speaker; Rev. 'eter B. Reid, of First Presbyerian Church, Collingwood; Dr. 3. C. Kenny, minister from 1921-35 of Trinity United. (Following his sermon a transcription by tape of the voice of Rev. John E. Hunter, pastor, who is ill in the 'oronto General Hospital, was heard) and Rev. F. C. Tilbury of Delta United Church, Hamilton.

One of the many highlights of hese services was music rendered by the choir under the capable eadership of Mr. Peter J. Coates, organist, and special soloists.

One hundred years ago Rev. Edward Sallows was stationed in Collingwood by the Wesleyan Church In Canada, to establish a mission. From this tiny mission (the missionary having to hew a shanty for himself for the first worship) has grown the wonderful insitution known as Trinity United.

The Highlights

Other highlights included the dedication of a new ornamental fence at United Church Cemetery and memorial services conducted at the grave of the late Rev. Edward Sallows; the hundredth anniversary concert by Trinity Choir assisted by Mr. James Milligan as guest artist; centennial tea and programme afternoon and evening, sponsored by the Watkins-Potts group of the W.A. when the guest speaker in the afternoon was Edna Jacques, poetess, former Collingwood girl and member of Trinity United.

The evening fireside hours each Sunday provided a friendly time to get together with friends from a distance and members of the congregation. At the final vesper hour the voice of the absent pastor was again brought to his people by the means of transcription by tape as produced by Mr. Arthur Bull. C.

Walker Memorial Church, Cape Mudge, B.C., built by the residents of the Indian village.

ANNIVERSARIES

Members of the Planning Committee for the Centennial Services of Trinity Church, Collingwood, Ont. Seated, left to right: Mr. R. H. Davidson, Mr. M. C. Gorsline. Standing: Mr. D'Alton Hughes, Mr. Ed. Smart, and Mr. G. Munro.

THREE-FOLD OBSERVANCE

Dominion United Church, Ottawa, in a three-fold observance commemorated the 77th anniversary of the Church's dedication, the 101st anniversary of the erection of a Church on the present site, and the 127th anniversary of the Church as an organized congregation.

It was probably the first time that an ordained woman occupied the pulpit of Dominion Church as guest anniversary speaker, when Rev. Hilda Ives, D.D., outstanding Congregational minister of the United States, spoke at both morning and evening services. She stressed the importance of all Christians having a transcending faith in God and His purposes. There must be an enduring faith, there must be faith that all God's purposes are good, and faith that there is life everlasting.

Rev. J. Lorne Graham, minister, conducted the services, and in the morning, the Scripture was read by His Excellency, the Governor-General, Rt. Hon. Vincent Massey. In the evening, the Scripture lesson was read by acting Mayor Daniel McCann. Following the service there was a special birthday party, complete with cake, commemorating the Church's service to Ottawa.

JUBILEE AT CAPE MUDGE

While the men folk from our Indian village of Cape Mudge on the Pacific coast were away fishing the women had to assume most of the responsibility for the Diamond Jubilee anniversary of the Walker Memorial Church on October 30th. The C.G.I.T. choir gave special music.

Mr. R. J. Walker, the man who started the Church sixty years ago was present. Chief William (Billy) Assu, a life-long supporter gave an interesting account of the Church through the years and paid a high tribute to Mr. Walker. Mr. Walker who was also the first school teacher at Cape Mudge at the request of the present teacher presented to three children Department of Education certificates for hand-writing.

Dr. R. C. Scott, a pioneer colleague of Captain Oliver in mission work along the coast, told of old-time difficulties and present dangers.

Dr. W. P. Bunt, the Superintendent of Missions for British Columbia, was present and presented to Mr. Walker a copy of the new Revised Bible. It was announced that a school plaque would be placed in the Church bearing the inscription "R. J. Walker occupied Cape Mudge for Christ Sept. 2, 1893." At a supper later in the evening a birthday cake with sixty candles was featured. Mr. William Lyttle is the present pastor.

Knox Church, Drumheller, Alta., 43rd anniversary was observed Nov. 15, 1953—Dr. G. H. Villett of Edmonton, the special speaker. Anniversary supper November 16. Church started in a log house, moved to a restaurant, then to a school. In 1914 first minister called; 1921 present Church dedicated.

Hulbert appointment on the Matilda charge, Dundas-Grenville Presbytery recently observed the anniversary of the founding of the Church which took place in 1871. In 1905 a modern brick Church was built. It was destroyed by fire and the present edifice erected. Rev. Thomas Knowles was the anniversary preacher.

In Muskoka

The very full Churches of an anniversary may be the usual and expected, but they were much more than that in Muskoka this autumn. They are a memory and an inspiration. **Trinity Church,** Gravenhurst, where Rev. E. C. Armstrong is minister, had an anniversary in October. Dr. Victor T. Mooney was the preacher for the occasion. He presented vividly the Church's work and claims. In **Bracebridge,** where W. G. Julian is minister, there was an anniversary in November where Dr. Harold Hutcheson, a native of Muskoka, was the much welcomed preacher. The Bracebridge Church always makes an enthusiastic occasion on the Monday evening after the anniversary and they did it again. The feature was a film on stewardship, "All That I Have." The next Sunday saw a visitation by laymen to the homes of the congregation. This was no mere canvass but a religious experience to the homes and the visitors.

St. James' Church, Parry Sound, with Rev. Norman J. Thomas, minister, was a historic anniversary. It was like a reopening of a Church where for months there have been elaborate renovations —with memorial windows, chimes and specific gifts of furnishings to keep in memory the faithful who have served the congregation through the seventy-eight years of its history.

In the autumn, Church groups become active again as in other places. But it is the summer that gives special character to the Churches of Muskoka. The largest congregations of the year are in the summer. Vacation visitors—some of them any way—do go to Church. It isn't only in Churches there are services but also in the resorts. Pinelands, within the Bala Charge, is one where, for five seasons, guests and staff gathered in the lounge for a service on a Sunday evening. These services were conducted by the Rev. Harry Martin of Bala to the end of September. The congregations of the Muskoka Presbytery find practical help and always inspiration in the fellowship of their visitors. G. L.

St. Paul's Church, Estevan, Sask., Rev. E. A. King, minister, recently celebrated its 60th anniversary. An historical statement was published, with photographs of some of the modern fittings in the Church dedicated in May 1950, which adequately serves the congregation and community.

Dubuc (Sask.) Church. Rev. Donald Mayne, minister, marked the fiftieth anniversary of the Church in the community with a special service—Rev. Donald C. Wilson, Regina, being the guest preacher. A programme of repairs and renovations is under way by volunteer labour, part of which was finished for the Jubilee occasion. It was in 1903 that the C.P.R. tracks were laid into Dubuc, and the first Church services held.

A Memorial Service for Dr. Sisco

In Wesley Bldgs. Dr. Dorey in Charge

A MEMORIAL Service for the Rev. Gordon A. Sisco, M.A., D.D., LL.D., was held in the Board Room, Wesley Buildings, Toronto, Wednesday, Dec. 23rd, and was conducted by the Rev. George Dorey, D.D., Secretary of the Board of Home Missions. Following a short service of worship Dr. Dorey gave the following address:

St. Paul had very considerable trouble with the Corinthian Church. There were some who spoke with tongues. Paul's instructions were clear and explicit—"Let one interpret."

We all need someone to interpret our lives because we speak in so many strange accents. Our actions sometimes speak so loud that no one can hear our words. At other times, our words are so strident that they draw all attention and the meaning of what we do is lost sight of.

We all need interpreters. We are sometimes afraid lest we betray ourselves. I have met those who seemed to be afraid to betray their best selves. Perhaps they had a feeling that it was a mark of weakness to reveal their deep hidden feelings. This is peculiarly true of those who like ourselves are of Anglo-Saxon origin.

This morning I crave the privilege of speaking as an Interpreter, eager to believe the best, as we all are when we come face to face with life's ultimate mystery, and to pay a tribute of respect and of affection to our friend Gordon Alfred Sisco.

Gordon Sisco like most, perhaps all of us, was born in ordinary circumstances. I have heard him refer to his father as a hard-headed Yankee from Vermont. I do know that there were but meagre educational facilities available, because when Gordon came before the Montreal Conference in 1912 for acceptance as a probationer for the Methodist ministry, the record reads: "Received on trial on complying with paragraph 543 of the Discipline by November 1, 1912." In plain words, he had not yet completed matriculation in certain subjects. He completed the ordinary course for the Methodist ministry, was duly ordained in 1916 and was stationed at East Angus and at Clarenceville.

Then there came a blessing in disguise. I had it from him more than once. The term was up. The fathers of the Stationing Committee were divided. Some were for sending him to a Montreal Church. There was an older man who had children ready for higher education. So the young man was put down for Cataraqui.

This was the watershed in Dr. Sisco's life. It gave him a coveted opportunity to complete his education and set his feet on the road of rich service to the Church and to the Kingdom of God. He enrolled as a student in Queen's University, from which he obtained the degree of B.A. in 1925 and of M.A. in 1932. During those years, being more mature than most students, he formed friendships and companionships that were to mean much in future years. From unofficial sources we learn that his restless, enquiring mind was often employed in arguments with the Professors.

Be that as it may, the interpretation I should like to leave with you is that of a man who eagerly sought to fit himself, at a considerable inconvenience and at the expense of hard work, for the calling of the Christian ministry.

Browning pays tribute to a Grammarian in these words:

"Time to taste life," another would have said,

"Up with the curtain!"
This man said rather, "Actual life comes next?
"Patience a moment!
"Grant I have mastered learning's crabbed text,
"Still there's the comment."

. . . . . .

Still before living he'd learn how to live—
No end to learning:
Earn the means first—God surely will contrive
Use for our earning.

I commend the whole poem for your reading and as you read that you remember Gordon Sisco's restless quest for truth.

Let me turn now in my interpretation of our friend's character to another aspect of his life—his generosity of soul, meaning his concern for others, especially for those in need. Some of us have sometimes been puzzled at Gordon Sisco's habit of carrying the world on his shoulders. We have seen him knit his brow and worry and concern manifest itself in his voice and on his face over the plight of the world. He sometimes seemed to view the whole of human life as a Deep Tragedy—a tragedy in which all were involved in one great sea of suffering.

Some of us have told him that he should leave the world to the Almighty and not try to carry the whole load of it himself. My impression was that this deep concern sprang from a keen sensitiveness to the sufferings of men and women everywhere. We have heard him speak of the needs of Germany and of its people, of the refugees of Europe. More lately, Korea and her people engaged his attention. Gordon did understand better, I think, than most of us the meaning of vicarious suffering. He was concerned about the world because he felt something of its suffering. Perhaps some of his impatience was a subconscious reaction to a feeling of helplessness. Generally, he was generous in his judgments. I do not remember that he was ever glad when others went wrong. He was eager to believe the best, always hopeful and generally patient in dealing with human frailties.

My last conversation was about a minister who had written, asking for help in making a move to what in his mind was the ecclesiastical Garden of Eden, represented by the Toronto, Hamilton and London Conferences. I was neither enthusiastic nor helpful. I can remember Gordon Sisco's laughing at me and telling me I was getting too tough. I shall remember his desire to "help lame dogs over stiles," if you will pardon the expression.

Our thoughts go out today to a very gallant lady who shared Dr. Sisco's life for many years. The men in this community of Wesley Buildings are men who have happiness at home, but I think I may say that in general our bodily health has not made the same demands on our wives. In the order for the solemnization of Matrimony, the minister asks the woman to say after him: "I take thee to be my wedded husband, to have and to hold from this day forward, for better, for worse, in sickness and in health, to love and to cherish till death do us part." Mrs. Sisco said the other day that she was glad that if death had to claim her husband the call came when he was at home and not away at a Church Council. I think I understood what it had meant to her to love, comfort and keep her husband in sickness and in health during these last years. So we have her in our thoughts, in our hearts and in our prayers this day.

To Norman and Ruth (Mrs. Birkett) we also offer our sympathy.

Tributes Received

1. Gordon A. Sisco—A Tribut to Dr. Sisco as an Ecumenica statesman by G. Campbel Wadsworth, Montreal, P.Q.
2. Rev. Gordon A. Sisco (A Poem), by A. McKinley Rose Stanstead, Que.
3. Rev. Gordon A. Sisco—Tribute to a man of humilit —by J. Morley Colling, Strath roy, Ont.

May I close with a passage fro the **Pilgrim's Progress**:

"Then the Interpreter to Christian and led him up to t door of the palace; and behold, the door stood a great compa of men, as desirous to go in b durst not. There also sat a m at a little distance from the do at a table side, with a book a his ink horn before him, to ta the name of him that should ent therein; he saw also that in th doorway stood many men armour to keep it, being resolv to do to the men that would ent what hurt or mischief they cou Now was Christian somewhat amaze. At last when every m started back for fear of the arm men, Christian saw a man of very stout countenance come to the man that sat there to wri saying: 'Set down my name, Si The which when he had done saw the man draw his sword a put an helmet upon his head, a rush toward the door upon t armed men, who laid upon h with deadly force; but the m not at all discouraged fell cutting and hacking most fierce So after he had received a given many wounds to those th attempted to keep him out, he c his way through them all a pressed forward unto the palac at which there was a pleasat voice heard from those that we within, even of those that walki upon the top of the palace, sayin 'Come in, come in;

Eternal glory thou shalt wi So he went in and was clothi with such garments as they."

Prayer

O GOD, before whose face the generations rise and pass away; the strength of those who labour and suffer and the repose of the holy and blessed dead; we rejoice in the communion of Thy saints. We remember all who have faithfully loved, all who have peacefully died, more especially our brother, Gordon Alfred Sisco, and all most dear to us.

Lift us into light and love and give us grace to trust in Thee and in Thy fatherly goodness now and always.

Look with gracious favour and tender compassion upon all who mourn this day. Give light upon the darkened way of those who walk in the shadow of death. Fill lonely hearts with the radiance of Thy love.

Open our eyes to the needs of the world and grant us grace to see in those about us the image of those whom we have loved and lost awhile, granting us Thy help that we may minister unto them as unto Thee. Through Jesus Christ our Lord.

The Reverend Gordon A. Sisco

M.A., D.D., LL.D.

AN APPRECIATION

Written on behalf of the Sub-Executive of General Council

When in 1936 the General Council chose the Rev. Gordon A. Sisco as its Secretary he was comparatively unknown. His ministry had, it is true, been distinguished by good preaching, but he had taken little part in the counsels of the Church. When he came to the close of his life, seventeen years later, he had become not only one of the leaders of his own communion, but a figure of distinction in the affairs of the World Council of Churches and, as messages from far and near testify, a man of great influence in the world-wide Christian Community.

What manner of man was he? It is fitting that even so soon after his passing that the echo of the trumpets on the other side has scarcely died away, we should essay an appreciation of this stout-hearted and colourful man.

Gordon Sisco was a great Churchman. This is a word having connotations sometimes unpleasant, but no other will serve to describe the attitude he developed towards the Church he served so ably and unstintedly. He began his work as Secretary of the General Council with some distrust of the ecclesiastical machine, with all the implications of that term. He contributed much to its development and to the improvement of its function. During the period of his secretaryship he re-wrote **The Manual** and contributed what he could to the improvement of the method for the settlement of ministers. His mastery of procedure in the conduct of the General Council was acknowledged. The attention and care he bestowed on the Minutes of Committees and the Executive of General Council, as well as on the **Record of Proceedings**, were unremitting.

These were the outward manifestations of the feeling of respect he had in his heart for the Church he served. It deserved and received from him nothing but the most perfect service of which he was capable. He realized that it had an important function to perform in the nation that had brought it to birth and in service to the fellowship of the Kingdom. Nevertheless, his insight bade him be a shade distrustful of the Institution as such and never to regard it as an end in itself. The Church was the Body but the Spirit was the essential thing, and he feared lest the Institution hinder and prevent the free expression of the Spirit.

From this sprang his interest in and concern for The World Council of Churches, the Canadian Council of Churches, the conversations between his and other communions, and for the whole Ecumenical Movement. It is significant that he expressed anxiety over the upsurge of the denominational spirit on a world-wide scale. He realized fully that there were wide interests to be served by the Pan Presbyterian Alliance, the International Congregational Council and the World Methodist Council, but he feared lest these healthy developments should hinder the growth of the more inclusive fellowship in which his heart had found its secure repose.

Rev. Gordon A. Sisco, M.A., D.D., LL.D., Secretary of the General Council of The United Church of Canada, who died in Toronto, December 16, 1953.

During the conversations with the representatives of The Church of England in Canada, Gordon Sisco revealed great qualities of skill, patience and tenacity. The original impetus of these conversations came from two remarkable men—Archbishop Owen and Dr. J. R. P. Sclater, but in the fashioning of the document on "A Mutually Acceptable Ministry" Gordon Sisco contributed much. When the two communions agreed to send the proposals to their people for study, it fell to his lot to explain, defend and commend the proposals. In this he revealed an unsuspected patience in meeting objections and in seeking to interpret the spirit behind the document to his communion. The seven years which have elapsed since the proposals were submitted to the General Council, during which there have been many meetings of Committees representing the two communions, can only be described as lean of practical results. With perseverance and a tenacity worthy of so stout-hearted a man, Gordon Sisco has pursued the ideal of eventual re-union. He never lost the vision of—

One holy church, one army strong;
One stedfast high intent;
One working band, one harvest song;
One King omnipotent.

Gordon Sisco was a prophet of Social Righteousness. A young man of keen mind and strong character, growing up in the rather limited opportunities of a pioneer and austere community, finding himself in the midst of the opportunities offered by a rich and expanding urban civilization, may not only be pardoned but be considered worthy of all praise if he uses his inherited vigour of body and of mind to become a leader in the secular life of his generation. When such a man devotes much of his time and his talents to the service of the State or of Society in general, he is properly held in esteem by his fellows. Such a career might well have been open to this man, but he turned aside to follow the voice that called him to full-time Christian service. The background of his life was of a homespun character. He maintained throughout his ministry, both as Pastor and as Secretary, a deep concern for those who were underprivileged, and a love for those doing the commonplace work of life. His attitude towards the strong and powerful was that of an Old Testament prophet. On occasion his feelings blazed forth in language which reminded one of Amos, the Herdsman of Tekoa. Yet in all his ministry he also reflected the spirit of Hosea.

Gordon Sisco was a humble follower of Jesus Christ. He believed in and practised the ministry of reconciliation. One has written of him: "He never built walls; he always sought to open gates." That was true in matters of Church comity, but that was equally his interpretation of the Gospel of His Master.

It is a matter of great regret that during the last five or six years of his life ill-health seriously limited his activities. He loved nothing better than the give and take of intimate conversation, ranging over the serious and the gay, with much argument about interesting subjects. Moreover, the same ill-health made him impatient so that he sometimes trod on people's toes. He never did this deliberately or maliciously, and was surprised to find that what he thought to be pebbles underfoot were the toes of friends and associates.

Reticent, as most of his race, he made no parade of his deepest feelings. The prayers he used in public worship were beautiful, revealing the insight and the soul of one who in his own way practised the presence of God.

The United Church of Canada has too few men possessing the qualities of mind and heart of Gordon Sisco and, as the days pass and time and memory give a deeper understanding of the work he did, we shall remember with affection and gratitude this man who had—

Delight in simple things,
And mirth that hath no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun.

"I can assure you that Dr. Sisco was appreciated far beyond the frontiers of Canada. Since 1948 he was a member of the Executive Committee of the World Presbyterian Alliance. . . . Two years ago at the Basle meeting he took a leading part in our deliberations. We liked his spirit. . . . We shall not easily forget this great servant of your Church who gave so much to other Churches as well."

MARCEL PRADERVAND,
Secretary, World Presbyterian Alliance.

NEW CHURCHES

The new Chemainus Church.

In Peace River

The Peace River Church. After six months of intensive effort a new building was consecrated and dedicated on Sunday, November 1st, Rev. H. W. Wonfor officiating. He received the keys of the Church from the Chairman of the Building Committee, G. E. Schultis.

Rev. R. Clegg of McLennan was was the guest speaker. Mr. Clegg recalled some of his experiences during his forty-five years' ministry in the West. He brought felicitations from the Peace River Presbytery. Speaking of the work of the Church, Mr. Clegg said that its mission is to introduce people to Jesus Christ. He referred to the Cross as a symbol of what the Church should stand for, the redemption of mankind through Christ crucified.

Mr. T. A. Norris, Sr., a pioneer member of the congregation thanked those who had taken part and presented leather bound copies of the Revised Standard Version of the Bible to G. E. Schultis, H. Ingstrom, C. J. Alfke, R. Sharp and Bert Forseth.

The new Church building is situated on the site of the former building. It is of modern architecture, chancel type with an electric organ. The basement is equipped to serve the Sunday School and a meeting place for Church groups. Oil heated and a modern kitchen with every convenience makes it a practical and serviceable institution.

In Kitimat

The Kitimat United Church was officially constituted by Rev. L. G. Sieber, Home Missions Convener of the Prince Rupert Presbytery on November 15th, 1953.

This congregation is in the new community growing up around the smelter project of the Aluminum Co. of Canada at Kitimat. Rev. Ross G. Connal gave an account of the beginnings of the work here in 1951.

The Session and Committee of Stewards were installed by Rev. L. G. Sieber, who preached a moving sermon about the Church and its mission.

Mr. Timothy Starr brought the good wishes of the Indian Mission at Kitimat and led a double male quartet from the village.

Indian Church

Mr. Sieber spoke in the Indian Village Church at a special service commemorating 77 years of Christian life there. He dedicated new wiring and lighting, the materials for which were paid for by the congregation, and the installation done voluntarily by electricians of the project under the direction of Mr. Walter Scott.

On the following evening, Mrs. Ross Connal was hostess at a social hour in the Mission House completed two years ago. The House was officially dedicated on this occasion.

In Chemainus

Chemainus (B.C.) Church, Rev. J. M. Alexander, minister, was recently dedicated. Edward Hess, Building Committee Chairman, handed the keys to the minister, who in turn presented them to the Chairman of Presbytery, Rev. F. H. Golightly. He then unlocked the Church door that all might "enter and find strength and peace in meditation and in Christian worship." The procession then entered the Church, and filled every available seat. Members of Presbytery took part in the service, as well as two laymen, Don Campbell from Duncan, and Geo. Norris of Vancouver. Rev. W. P. Bunt, D.D., was guest speaker.

Over a period of three months two members of the Church constructed thirty beautiful Pews in their spare time in the lower auditorium of the Church. The Landscaping Committee are to be commended on the beautiful surroundings. All of the labour was voluntary.

In Calgary

West Calgary Church—The first of a number of new United Churches projected for the city of Calgary was dedicated on October 18. It is a white stucco building with an impressive tower dominating the landscape in the extreme southwest section of the city. It replaces the old structure that has stood in the Glengarry-Killarney district for 43 years. The Church serves an area in which there are now some one thousand United Church families.

The first minister of the congregation, Dr. W. Hollingsworth, came from Edmonton to bring a personal message. Others bringing greetings were: Dr. G. P. MacLeod, chairman of Calgary Presbytery; the Rev. J. Leng, associate secretary of the Board of Home Missions; Dr. S. Parson, minister of neighbouring Scarboro Avenue United Church; Mr. C. Frickelton, chairman of the Calgary Home Mission Council. The president of Alberta Conference, the Rev. J. C. Gardiner, officially dedicated the Church. The service was conducted by the minister of the Church, the Rev. Douglas K. Walker.

In Glenavon

The Glenavon (Sask.) Church Hall was formally dedicated at the 45th anniversary service of St. Andrew's United Church, Glenavon, Sask. Assisting the minister, Rev. George Speers, was the former minister, Mr. J. V. Patterson.

As Mrs. Z. Mackinlay, aged 90, oldest member of the congregation, and Miss Patty McEachern, aged 2, youngest member of the Sunday School, cut the ribbon across the door leading from the sanctuary to the Church Hall, the congregation joined in the Doxology — "Praise God from whom all blessings flow . . ."

It was truly an occasion of praise for many blessings. With a rapidly growing Sunday School membership and increased midweek work, it was hoped that the new hall would provide the space and facilities necessary to make this work effective.

It seemed like a miracle that the hall was practically completed. A year ago, there seemed little hope of meeting even general expenses. But Mr. Tom Vipond, chairman of both the Committee of Stewards and the Building Committee, refused to believe that the Church could accept defeat. The needs of both the general budget and the building campaign were presented and the response was overwhelming. Contributions were even made in grain, which was stored until the market opened up. With the help of volunteer labour and under the supervision of Mr. Floyd Hammett, the building was constructed in less than a year.

In Gravelbourg

Gravelbourg (Sask.) Church, Rev. S. Wilk, minister, was dedicated by the Moderator, Rt. Rev. A. A. Scott, D.D., before a large congregation. He was assisted by the Chairman of Presbytery Revs. G. F. Lalond, P. Sawatsky and K. Fisher, E. T. Montour, G. B. Wartman and F. A. Wilke. Greetings were read from the President of Conference, Rev. R. W. K. Elliott, and from the Presbytery of Assiniboia. The minister gave a short history of the Church, showing its growth from services in a granary to a small Church building now sold to the Glen Bain Charge, and the new one, formerly the Sunnyview Church. E. T. M.

In Renfrew Heights

Sanford Memorial United Church Hall, Renfrew Heights, B.C., was opened on November 8, 1953, and was dedicated on Sunday, Nov. 15th. A fine service was conducted, dedication and sermon being in charge of the Chairman of Presbytery. The President of Conference, Rev. B. F. Ennals; the Superintendent of Missions, Rev. W. P. Bunt, D.D.; The Executive Secretary of Metropolitan Council, Rev. D. H. Telfer, D.D.; the former pastor, and interim-chairman, Rev. W. Deans, and the minister, Rev. H. T. Allen, also took part. The laymen participating were Mr. Williscroft of Chalmers Church; Mr. L. H. Cudney, Architect; Mr. A. Irwin, Mitchell, Chairman of the Building Committee; and Mr. Carl J. Petersen, Secretary of the Official Board, who unveiled a plaque in appreciation of the large assistance given by Chalmers Church, Vancouver, B.C.

Rev. H. A. Watts of Chalmers Church, assisted by Dr. Telfer and Rev. W. Deans, inducted Rev. H. T. Allen into the pastoral office on Thursday, November 19th.

Men of the congregation have made substantial contributions of work in making high-quality furniture at the shop of one of their number, at Chromo-Craft, Ltd. 100 steel-tube primary chairs, and ten 8-foot benches, 18" high, are already made. Twelve folding tables with extension legs for use of both adult and primary children are being built, size 32" x 96". Small benches, 15" high, are being made also. This has saved hundreds of dollars.

Cutting the ribbon (across the door from the sanctuary to the Church Hall) Glenavon, Sask., are Patty McEachern, aged 2, Mrs. Z. Mackinlay, aged 90. In the background: Mr. J. Patterson, former minister (left), and Rev. G. Speers, the present minister (right).

John Wesley in Contemporary Fiction

T. BLATCHFORD BALL, Wilcox, Sask.

There is no doubt but that the verdict of history is with John Wesley. Anglican scholars now realize that "there came a man from God whose name was John," but they cast him out. He then preached on the streets, and in the Churches of some awakened clergymen, but generally speaking, it could be said that he also "came into his own but his own received him not." It was also true that those who did receive his message were filled with a new joy and a new power.

The works of men like the late John Wesley Bready (**England Before and After Wesley**) make it clear that his was the one authentic voice of God in England in that century.

In 1950, the writer had the pleasure of visiting the late Bishop of Truro (Dr. Hunkin). In the Cathedral at Truro, John Wesley is one of the figures in one of the lovely windows. In the Bishop's Chapel also, there is a marble plaque of John Wesley. Said the Bishop, "I am very fond of John Wesley."

In a rather long and discursive novel by Odell and Willard Shepherd, called **Jenkin's Ear**, Horace Walpole, scholarly and aristocratic son of Sir Robert Walpole, is represented to be the Narrator of certain incidents. He is writing of these events and sending them to a rather gouty Anglican Vicar who was at college with him. Among other things he is telling the Vicar of the wreck of a small British ship of war down in the Magellan Straits, and of a mutiny which followed. He describes the horrible miseries and starvation of the crew in open boats. He shows that the whole morale of the survivors hinges on the character and witness of Gunner John Bulkeley, who had been converted at Bristol after hearing John Wesley preach there in the rain.

Bulkeley's Bible had been lost in the wreck, but he has a precious little book, **The Christian Pattern.** This was really a digest of the **Imitation of Christ** which Wesley circulated among his people. Bulkeley is opposed by Boatswain King, a hard-drinking, blasphemous ruffian. The Gunner with marvellous faith and courage confronts the crew, half-starved and with limbs frost-bitten, with the Doctrine of God's love and His Salvation. His talks are too long for a short article, so one short passage must suffice:

"Shipmates, you all know me for an ignorant sinful man, unworthy to lay a hand to the Gospel tiller. Should any here fail of salvation—aye even the Boatswain—'twill be, I know, my fault. Could I speak to you as John Wesley spoke that day, my words would be as a fire and a hammer, and your hearts as white iron on the anvil. 'Twas raining that day, and two thousand stood in the rain to hear him. Some had gone—and God forgive me, I among them—to cast dirt and stones at the preacher; but not a hand was raised. No one spoke, no one moved for an hour and we stood and listened. The mercy of God came down in that drench of rain and washed our sins away."

Walpole comments on this to his friend the gouty old Vicar: "I fear that no disdain of ours will finally silence such voices. Our scorn does not teach these people. Perhaps they do not even know that we are not listening. *Whilst you and I are sunk in our dream of the Gothic ages, they go on changing the England that now is, into that which is to be.*" (The Italics are mine.)

Walpole continues: "But changing it how, by what means? Of course not in the direction of 'holy poverty,' so fulsomely praised in the Gunner's little book. That, to be sure, is an idea 'distinctly papistic,' although my own observations at the Vatican suggest that the Bishops of Rome have usually been content to leave it in the realm of the pure idea. No, but in Methodism there is a notion even more corrosive, subversive, poisonous to the England we know and love. I mean the notion that in every human being—prince or beggar, sot or saint—there exists what these enthusiasts vaguely call a soul; and that in the estimation of God, every soul is as precious as any other. . . . You see at once to what levelling, what high blown insolence—in a word, what democracy it must lead."

He goes on twisting his rapier in the ribs of his clergyman friend:

"Do you say that there is nothing new in this Doctrine, and that it is visibly present in original Christianity itself? True enough; but hitherto all sensible christians have seen that such pretensions to equality must be postponed to 'a better world.' You will correct me, if I am wrong, but I seem to remember a petition in our prayer book 'that the Lord may make us content with that station in life to which He hath called us.' That is good English common sense. . . . But John Wesley is an impatient man and he is making multitudes impatient. His theory is well enough; but the trouble is that he wants to do something about it here and now."

As a parting shot to his friend the Vicar, he gives him the opinion of Mr. Chute, a respected friend of both of them. I quote again:

"Methodism could not have happened, if only the clergymen of England, each in his own parish, had been minding their proper business. Don't blame Wesley for Methodism. He probably dislikes the necessity of it as much as we do. I don't suppose that he enjoys preaching in the open fields, or being reviled and hauled before the Justices of the Peace, or riding fifty miles every day and sleeping in a different bed every night of the year. No; it's only that he sees a certain necessary task being neglected by several thousand persons who are paid to do it, and so he says: 'Here am I, Lord, send me.' Then he mounts his spavined old nag and rides off through the rain, armed with a hymnal written mostly by his brother Charles, to do battle against Satan's Kingdom in an everlasting war."

"So if it's chivalry you're looking for, Vicar, you don't have to go back to the Crusaders."

There is much more written, but I have copied these extracts so that readers of **The Observer** might share them with me. There is a moral possibly for the United Church of today, but probably it would not be wise for me to attempt to draw that moral.

F/L. S. M. Parkhouse, left, Protestant Chaplain, RCAF Station, Winnipeg, and F/L. J. K. Goldie, D.F.C., Protestant Chaplain, RCAF Station, Whitehorse, Yukon, who were recently inducted into the Chaplaincy Service at a ceremony in the Protestant Air Force Chapel at Winnipeg, Man.

RURAL RECOLLECTIONS

E. W. HALPENNY, Hartford, Conn.

II.

My "Recollections" in Sept. 1st "Observer" brought to me, kindness of Dr. Wilson, good news! Twelve or more of our associates in the closing decade of 1800, still remain! I am indebted to Rev. Geo. J. Crabbe of Eldorado, Ontario, and Rev. W. H. Clark of Deseronto, Ontario, for kind responses.

These recollections are associated with my experiences on Home Mission Fields. My only reason for introducing them is that I may make a few observations which I am sure will receive accord by many, and I hope be observed by new men. My three years "on probation," of course, were "rural." My first had four points, two on one side, and two on the other, of an unbridged river. At one point there was an old Church building, at two points our worship was in small school-houses. At the fourth we used an "Orange Hall." In this, the seats were along the two side walls. My second field had six scattered points: three one Sunday and three the next. At two points there were Churches; at the other four, small school-houses were used.

Evidently I behaved well, for at the end of my two first years, though only 21 years old, I was, by Conference authority, "ordained for special purposes," and sent to an isolated Railroad Village well west in Ontario. Here was one little white Church. Its seating capacity was 105. I lived in the small vestry at the rear. I hope, for several reasons, "Home Missions" will long find a place in our Church programme.

My experiences were trivial when compared to those of the boys who braved the rigours of the Canadian "Prairie Provinces" or "Newfoundland," but for general experiences they were similar. My observations are:

1. Despite privations, limitations, and hardships, incident to such locations, probationers, or student supplies are often pampered and exalted! In cases, not a few, it has "turned heads." No wonder!

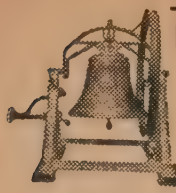
2. Appreciation is lavish and unstinted. Any of us can recall faces of parishioners, glowing with love and gratitude. Mark this, no matter how high one may rise in later experiences, he will never surpass the genuine gratitude of his "Home Mission" friends.

3. Notwithstanding our best efforts, in our inexperience, "The hungry sheep look up and are not fed"! This emphasizes the importance of personal contact. Find them alone, adroitly, carefully, and prayerfully, open the "Big Question" which is in every heart. Lead them gently! Don't squirm, or excuse yourself! Much hinges! I cannot erase a memory of one night I listened to the past conscious gropings of one struggling ere release came. I had not tried to help as I should have!

Once again I recall leaving my room with a fixed resolve, crossing the town, to have personal contact with one I knew was in need. We spent thirty minutes talking of anything and everything, but not getting to the point, only to later learn that he spent the time wondering why I did not make the break. All of us have too many such experiences.

4. Do not overestimate your importance, avoid digressing too far afield in abstract themes. Proclaim an earnest "Gospel," stress the indispensable "New Birth." Endeavour to make sure that the truth in St. John 3: 36 becomes not a **Consent** of the head but a **Commitment** of the heart.

Central Church, Calgary, Alta., Rev. Gerald B. Switzer, Ph.D., welcomed 130 new members into the fellowship. This brings the total to over 3,000. Of the 360 who joined in 1953, 201 came in on profession of faith. Of these, 180 were adults.



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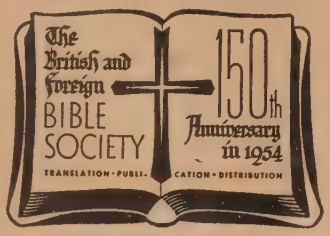
Psychology and Religion in Early Childhood

By J. W. D. Smith. (Toronto: The Ryerson Press.) 85 cents.

This is a revised edition of a little book that first appeared in 1936. Since the question of a child's early training is a subject that is always relevant, it is quite appropriate that it be brought out again. This is a book for parents and teachers, and one that must not be read only, but thoroughly studied to get the most from it. Any person interested in children who studies this book will find it rewarding.

JUBILEE YEAR, 1804-1954



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Books

People, Places and Books

By Gilbert Highet. (Toronto: Oxford University Press.) $4.00.

This is one of the better books and is written by a very eminent scholar, Anthon Professor of Latin Language and Literature at Columbia University. In addition to his teaching, Mr. Highet is chief book critic of "Harper's Magazine" and the author of a number of fine books. The most outstanding of these, "The Classical Tradition," was published in 1949 and was hailed by scholars as well as general critics as a masterpiece of clear and lucid thinking. Now we have him telling us of how some books came to be written, and of what their authors were trying to say; of some modern writers who hide their thoughts behind a curtain of language which the ordinary reader cannot understand, and of the old writers whose books remain as fresh today as they were when first written. He also speaks of best sellers and of books hardly known which should be known by all of us.

The House of Collins

By David Keir. (Toronto: Collins.) $3.50.

This very capable survey deals chiefly with the history of the book publishing company from its humble beginnings in the tiny Candleriggs printing office of Glasgow down to its present efficient industrialization and expansion throughout the whole English-speaking world. It also presents a great deal of biographical material with regard to William Collins, the founder of the House.

God's Underground in Asia

By Gretta Palmer. (Toronto: S. J. Reginald Saunders & Co., Ltd.) $5.00.

The book covers one of the most complicated aspects of the present situation in China as it has developed throughout the past five or six years, the relationship of the Christian Church to the whole communist movement. The author attempts to deal with the subject by quoting in detail the many instances of outrage, torture, imprisonment, and death suffered mainly by the Catholic community, both Chinese and missionary. Her sources are mostly the written records which have been made available in Catholic publications, since she is a Catholic who has apparently been no nearer China than the barrier between that country and Hongkong at Shumchun. Thus she has not seen at first hand events which happened there.

Your reviewer feels that what might have been a book truly portraying the attitude of the faithful to this godless ideology of Communism, by too much illustrative material, and to some degree by an opinion biased in favour of Catholicism, will leave the reader with a spirit of depression opposite to the feeling of exaltation which was intended by the author. The uninformed reader should accept much of the content with caution. For those with a discerning knowledge of the subject, the book contains considerable material which will fill many gaps in the information available to those who have lived in China and who have shared in the experiences related by Gretta Palmer. For collecting this material into a single volume she is to be thanked.

A. S. A.

Welcome Good Robin

By Eleanor Watkins. (Toronto: Random House of Canada, Ltd.) $1.75.

Children love fairy tales. They like the impossible, enjoy animals acting as humans, and laugh at ridiculous episodes. Thus, this story by Eleanor Watkins will certainly be popular with younger children, about ten years of age.

Like Alice in *Alice in Wonderland*, Anne is taken by a robin to the "Other side of the wall" through a blue door and down a lane, where she meets many "Masters of the Kingdom." These Masters are either the authors or the chief characters in the best known fairy tales, *Cinderella, Hansel and Gretel, The Owl and the Pussy Cat, Mr. Grimm, M Lear*, and *Mr. Andersen*. The cha acters are introduced to Anne in very pleasing way by Mr. Robin.

However, the reader must ha some knowledge of the story, or t poem, or the author before he ca really understand and enjoy it presented in the book.

The idea is not new but t treatment is rather unique, t language rather stilted at time and the setting typically Englis Illustrations would have added the story.

H. M. W.

It's On the Way

The New Training School Is Being Built

Work on the new United Chur Training School has actua begun! The contract for the co struction of the building has be let to the Redfern Constructi Company, and work on the dem lition of buildings on the proper began the first of December. Wi the property cleared, constructi can go forward. It is expected th the new building will be ready f use within the next year. M Arthur Eadie, of the firm of Be and Eadie, is the architect.

The campaign for the ne United Church Training School also continuing to progress. Ov $580,000 has been received cash, and there is hope that t objective of $600,000 will reached. Every day more charg are completing their campaig and a large proportion have no reached or exceeded their obje tive. The necessity of securi additional property because of ci building regulations resulted increased costs; so money receiv over and above the objective w be greatly appreciated.

The need for the new buildi is indicated by the fact that thr students have had to live out residence this year because overcrowding, and five students rotation eat their meals out residence. There will be room f sixty students in the building Charles Street, and young wome wishing to enter the School prepare for the full-time work the Church should get in tou with Miss Ruby Horton, Personn Secretary for Women's Work the United Church, 299 Queen S W., Toronto 2-B, Ontario.

Black Bass Rock

By Marianne Macdonald. (To onto: The Macmillan Co. of Ca ada, Ltd.) $2.50.

Black Bass Rock is the 19 Chester Macnaghten prize-winni story published in Canada by t Macmillan Co.

This is the story of a brother a sister who spend a vacation at the aunt's cottage at a summer reso on Lake Ontario. Their story is exceedingly eventful and excitin one involving some pretty caref sleuthing and tracking down a ga of thieves who are stealing t beautiful boats anchored in t harbour near their resort.

Too much detail is the weakne of Miss Macdonald's story, and th slows down the action tempo.

H. M. W.

Letters

Needs Help

Dear Sir,—I was glad to see the picture of the Widewater Church in the booklet **Our Father's Business.** However, it is standing idle. Only one service has been held before Easter, and only a half dozen since it was opened. I am the nearest minister, and I am over seventy miles away. There is a regular meeting of Jehovah Witnesses in Widewater. Last summer I was asked to help get a service started in a town east of there. I was unsuccessful. Since then a Jehovah Witness service started and is going with some 60 members. I asked for a student to help open up some new services and do some camp work among the boys, but was unsuccessful in my appeal.

I am anxious that our Church should understand what our situation is here between Athabaska and McLennan, a distance of nearly 200 miles, and I am the only minister to uphold our Church work. I preached my first sermon 49 years ago Nov. 24th. The task here is too big for me.

T. J. Stainton.

High Prairie, Alta.

Tribute to Dr. Doyle

Dear Sir, — I would like to express my tribute of affection and appreciation to the late Rev. John A. Doyle.

Shortly after entering the Arts course, and before I had been accepted officially as a candidate for the ministry, I was sent on a year's probation to a Charge in south-western Manitoba.

Before my departure, Dr. Doyle, then Superintendent of Missions, invited me to his home to tell me of the difficulties and opportunities to be found on that particular Charge, and of the responsibility being placed on me. His closing words were: "David, never leave God out of anything you do." I have not forgotten.

David Cavers.

Owen Sound, Ont.

That Surplus Wheat

Dear Sir,—So long as there is hunger and distress in this world, and especially so long as wheat and foods lack storage and protection in Canada and elsewhere, there must be many citizens who will be at least unhappy. **The Ottawa Journal** of Dec. 3rd reports wheat, at Makepeace (let us get the significance of that phrase and place-name), Alberta, exposed to the weather, valued at $300,000. Missionaries and "CARE," along with others, know how to reach these starving people. We think there are men and women in Canada who have means by which they could and would, if an organization were available which had their confidence, give liberally to pay for such wheat and food. Furthermore, we know there are people who own wheat but are prevented from marketing it and who would offer it, as barter, at their elevator, when it is matched —dollar for dollar — with cash, providing the cash for one bushel reaches him when he releases two bushels, all so that they, too, can commence paying taxes and debts. We, father, family and I, once had wheat stored on the ground; we know it is uncomfortable. We know farmers who would give wheat. We travelled with them during this year, while that wheat was growing very nicely. My good wife and the writer offer to start such a fund in amount involving at least three figures, and are of opinion many others, once they had confidence in the speed and effectiveness of such world efforts, would contribute either cash or wheat in balance.

A. E. Davison.

Temporary: 827 Burlington Ave. N., St. Petersburg, Fla.

Permanent: 11 Highview Crescent, Toronto 10, Ont.

China and the United Nations

Dear Sir,—Your editorial, "The Church and Peace," is all right, except in one point, with which I heartily disagree, viz., that China should be admitted to the United Nations organization. **Time** magazine has the right idea. Seven of the most prominent leaders of both parties have circularized the whole voting population of the United States for signatures to a petition that China should not be admitted to the United Nations, and eight cogent reasons are given for their stand. This signed petition is sent to the President and a copy to the United Nations.

There is no better way possible, short of war, to teach the Russians how backward they are, than by denying China entrance to the United Nations Assembly, until such time as she shows clear signs of repentance.

W. I. Green.

Stanley Bridge, P.E.I.

Can It Be Worse?

Dear Sir,—You are in error by stating that the Government had an overwhelming endorsation by the people in the Dominion election. 48 per cent. of the vote was for the Liberal party. It is true that by a combination of circumstances they have a majority of members.

The liquor laws of Ontario are strictly a provincial affair as far as legislation is concerned. The Legislature of British Columbia has recently passed similar laws. Can it be so bad?

It seems to me that it will be plenty of time for you to throw your hat in the air and cheer when our minority government appoints our Ambassador to the Vatican.

Vancouver, B.C. H. C. Redmond.

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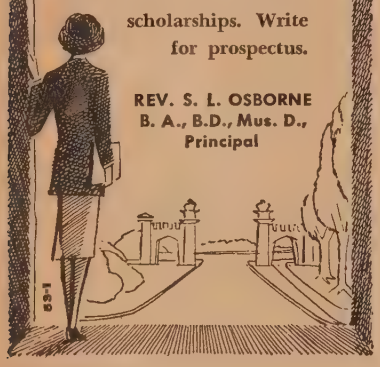

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(*Continued from page 8*)

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British Columbia—Rev. Milton Little, 505 Dunsmuir Ave., Vancouver, B.C.
Alberta—Rev. Morse Johnson, 7950 81st Ave., Edmonton, Alta.
Saskatchewan — Rev. E. S. Leaker, "E" Lloyd's Bldg., Regina, Sask.
Manitoba—Rev. W. E. F. Leighfield, 441 Somerset Bldg., Winnipeg, Man.
Bay of Quinte and Montreal and Ottawa —Rev. G. Connolly, Apt. 5, 1381 Coldrey St., Ottawa, Ont.
Maritimes—Rev. J. E. Davidge, Sackville, New Brunswick.
Newfoundland—Rev. H. M. Dawe, Box 394, St. John's, Nfld.

Programme News

(*Continued from page 8*)

In this the first issue of the year 1954, we bring you news of successful programmes carried out in groups across the country. Try these in your group!

FOURTH LINE FRIENDLY FOLKS—
Blenheim, Ont.

This group is entirely a rural group. Never let it be said that a rural group cannot be a vital group. Here is one who has shown exceptional ability to strengthen the whole life of the rural congregation and give leadership in the community life of their area.

They are organized as most groups with their guiding Philosophy to provide fellowship and service for the Young Adults. The following are some of their programme studies and activities:

1. A 3-way panel discussion on the Revised Standard Version of the Bible.
2. Invite outside groups as guests from time to time.
3. Look after the Church lawn, put new doors on the Church, drapes in basement.
4. Started a Kindergarten Sunday School Class.
5. Gave donations to the Cancer fund, Manitoba relief, M & M fund.
6. Try to reach the whole community, members or non-members.

GOVAN, SASKATCHEWAN—
(Members, married and single)

This group is in a small town of 450 inhabitants. Because of weather and crops they must confine their meetings to the period from October to April. Nevertheless theirs is a high-calibre group as is shown by their study topics.

1. Growing Through the Years.
2. Thoughts on Protestantism.
3. Worry—Causes and Cures.
4. Sunday Sports.
5. On Being a Family.
6. Carol-Singing to shut-ins at Christmas.
7. Family Breakfast in the Church, after a 7 a.m. service at Easter.
8. New Year's Eve devotional and Social.

ST. ANDREW'S UNITED CHURCH COUPLES' CLUB—Sydney, N.S.

This group is made up of older married couples who found it met their needs for fellowship, through worship, study and recreation. They plan their programmes on the particular need of the group, discovered by the simple method of alloting one programme to two different couples each month. The following are some of the programmes they worked out successfully:

1. Building a Christian Home.
2. How glasses are made.
3. Freedom of the Press.
4. How we Got Our Bible.
5. Visited places of interest—i.e., meteorological station, etc.
6. Sponsored and looked after the Fireside held after the evening Church service.
7. Looked after the refreshment booth at the annual congregational picnic.

DUBLIN ST. COUPLES' CLUB—
Guelph, Ont.

This group is a city group with the usual outside city activities, yet finds the need for a common bond within the Church. The group is large, its members are engaged in diversified activities, both in the Church and out of the Church. Their study topics and projects follow that diversified interest.

1. Fire-protection.
2. Member of Parliament showed his films of the Coronation.
3. The Moslem Religion.
4. Entertained New Canadians.
5. Movie of the Last Days of Christ, shown before Easter.
6. Study of the need behind the "Save the Children Fund."
7. Entertained Nursery Children at Christmas.

There are many ways in which couples' clubs may co-operate with the minister in the work of the Church. In First United Church, Hamilton, the club attended the evening service in a body and sat in the front pews. When most evening services are rather slim in attendance, this would be a heart-warming sight to most ministers.

REGISTRATION
Young Adult or Couples' Club

To Young Adult Committee, Board of Christian Education,
The United Church of Canada, 299 Queen St. W.,
Toronto, Ont.

Our group is called .....
of ..... Church.
It is composed of Single Young Adults Married Couples (Circle one or both)
Please send the annual Bulletin and Resource List to:
President(s) .....
Address .....

The Community Club of Marvelville at its patriotic meeting had as its guest speaker, Rev. Thomas McNaught of Russell, Ont., and Rev. R. Wilson Carr, minister, leading in the opening worship in the United Church. Ray Robinson welcomed the visitors. The programme featured a young people's choir, led by Mrs. Stearns, readings by Alice Fader and Douglas Brunton, and patriotic numbers by the Carkner Trio, Beverly, Thyra and Marlyn Carkner, of Kenmore, with solos by Arnold Sharp.

J. R. M.

Kew Beach Church, Toronto, Ont., Rev. Bruce G. Gray, minister, on Sunday, Nov. 29th, dedicated the new Chapel. The minister conducted the service, assisted by Revs. J. C. Torrance, D. A. MacKeracher, and Jack Lowery.

The pulpit and furnishings are a Memorial to Dr. J. A. Cranston and Mrs. Cranston; the communion table, to Dorothy Schauffler "and all faithful missionaries"; while pews and chapel windows were the gift of organizations and members. Other furnishings were presented by individual members.

Trinity United Church, Drummondville, Que., Rev. John W. Howes, minister, on Sunday, Nov. 8th, dedicated a pulpit light and a memorial plaque to the memory of Hugh Ian McKinnon, who was killed at Gibraltar Hill, Korea, on October 1st, 1952. He was the only son of Mr. and Mrs. John McKinnon.

H. S.

Emmanuel Alumni Meets

Rev. Bruce Millar of St. James Bond United Church, Toronto, wa recently elected the new Presiden of the Emmanuel College Alumni Dr. Harold Vaughan, Brantford is Vice-President.

The 1953 Alumni attracted th largest enrolment in its history Over two hundred registered. Th Hon. L. B. Pearson won the heart approval of the graduates with sort of off-the-record address o international affairs.

Professor T. W. Manson wa the guest lecturer, speaking thre times on the subject: "The King dom of God, the Church of Christ and History." In addition, lecture were given by Dr. Burdette H McNeel, Dr. Arthur Reynolds, Pro fessor J. A. Surerus, and the Rev Howard H. Norman. At the join meeting with Wycliffe and Trinity associations, Canon Theodore O Wedel, Warden of the College o Preachers, Washington, was the speaker.

Rev. John W. Hughes, minister of Thornton Pastoral Charge Simcoe Presbytery, was given per mission by Presbytery to retire owing to ill-health. Mr. Hughes was one of a group of six young men who came from Cliff Wesleyan Methodist College, England in 1913, at the request of the Nova Scotia Conference, as candidates for the ministry of the Methodist Church in Canada. He is the last survivor of this group, so far as is known. Mr. Hughes served as student supply at Walton and Port Maitland, in the Nova Scotia Conference, before enlisting in World War I. After his return he graduated in Theology at Mount Allison University, and has since held pastorates in the Maritimes Bermuda and Ontario. Rev. and Mrs. Hughes have taken up residence in Thornton, Ontario.

Ontario Christian Endeavour Union, 1953-54, Executive met at Windmill Point Church of Christ near Ridgeway, Ont., Nov. 21-22 Work for the coming year was planned. The summer conference will be held at Chesley Lake, July 31-Aug. 7th. Citizenship contest was announced, winners to be determined by the merits of "A Letter to My M.P." on the subject "I speak for Christian Citizenship." Generous awards will be made.

As a missionary project the group decided to take care of a leper child.

Centennial Church, Stayner Ont., Rev. H. G. Dobson, minister entertained their ladies at a banquet when about eighty enjoyed the turkey dinner provided by the Clearview Women's Institute. Following a toast list, Mr. Wes Lindsay, Thornbury, gave an address, drawing attention to the programme of the United Church Men.

Two films were shown, and the men elected as their President, Mr. Carl Carruthers.

LAYMEN

Laymen Hold Training Course

On January 10th, in Emmanuel College, Toronto, Ont., a series of lectures and discussion groups was initiated as the first step in a ten-week programme to provide special training for laymen who desire to serve their Church in an active manner as lay workers, visitors and speakers.

A sub-committee of The National Committee of United Church Men established this course to meet the need for such training, as outlined by Dr. Elton Trueblood at Elgin House last June.

The course is being held on eight successive Sunday afternoons starting at 2.30 p.m. and ending at 5.30 p.m. Examinations will be held at the end of the course and certificates awarded to successful candidates. The registration fee is $8.00, which includes a copy of the United Church **Manual.**

This course is providing interested laymen with brief outlines of our Christian doctrine, the history and organization of The United Church of Canada, the manner of worship, simple orders of service, effective speaking, the private devotional discipline of a Christian, and a statement of our practices and our resources.

Special guest lecturers are Dr. George Johnston, Mr. Gordon Coburn, the Rev. W. Morrison Kelly and Prof. George McMullen. The discussion groups will be led by qualified laymen.

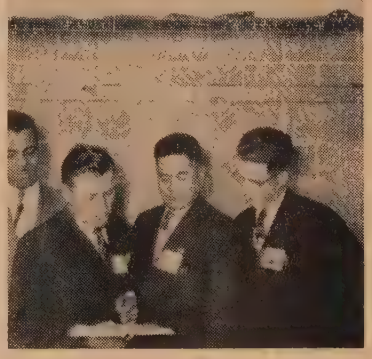
The course will be in laymen's language—for laymen. The organizers feel it will meet a long-felt need to provide initial basic training for laymen who are interested in furthering the work of the Church. Members of the committee include Dr. Geo. Johnston, Gibson Mackie, Wally Main, Edward Higgins, Alan Van Every and Ralph C. Young.

A full report of the course will be available to other Conferences who are interested in undertaking the same type of project.

Hamilton, Ont. One hundred and four members of the United Church Men at St. Giles' Church, Hamilton, volunteered to conduct the 1953 Every-Person Canvass of that congregation. Under the chairmanship of Mr. S. J. Harris, they completed almost 700 visits on the afternoon of Sunday, Nov. 29th. The result was a happy surprise for all concerned—the total increase in pledges to local and M. and M. Funds being $5,300—the largest such increase in the history of the congregation.

Montreal, P.Que. E. G. Jones, Chairman of the Boys' Work Committee of Chalmers AOTS Club, reports that his Club sponsored the Trail Rangers attending the Quebec Boys' Parliament held at Westmount Y.M.C.A. One of the features of this event was a visit to the Montreal City Hall, where the boys were informed of the procedures of the City Council. Parliamentary Chapel Services were held at Westmount-Emmanuel United Church with an address given by Rev. Ken Gillespie of First Baptist Church.

The boys entered some of their leather handicraft in the Verdun Y.M.C.A. Hobby Show and carried off first prize. AOTS assistance enabled five boys to attend a ten-day camp at Cedar Lodge. The Club also joined with other Church organizations to send Warren Brown to represent Tuxis and Trail Rangers at the Coronation.



Mr. W. A. White, Toronto, Mel Proud, Tara, Ont., Chief John Jones, Cape Crocker, and Randall Durst, Chesley, Ont., conducted the morning worship services at the Conference of ministers and laymen of the Bruce Presbytery at Five Oaks, near Paris, Ontario, described below.

Paris, Ont. "This is the most exciting time I have had in all my ministry." Such comments as this were expressive of the enthusiasm which marked a Conference held at Five Oaks Christian Lay Workers' Centre, attended by some fifty representatives, both ministers and laymen, of Bruce Presbytery.

The Conference had its inception in the mind of a young layman, Ross Williams of Port Elgin, as a sequel to a Conference of United Church Men held at Elgin House, Muskoka, last June.

Conference speakers included Rev. E. S. Lautenslager, Toronto; Mr. Chris McDonald of the Wells Organization; Rev. F. Honey, the Associate Secretary Board of Overseas Missions; Mr. Harold Smith, Rev. D. A. Brydon of Ripley, and Mr. Ralph C. Young.

Discussion group leaders were Mr. W. W. Brown of Hamilton and Prof. L. H. Cragg of McMaster University, who along with Chas. Norris, Bill White, Ross Williams and Harold Smith comprised the Panel.

Stratford, Ont. "There is great hope in the world today because of the way the men of the Church are coming into a new day by seeking ways and means of more effective service," said Ralph C. Young, Secretary of The National Committee of United Church Men, when speaking to one hundred and sixty United Church laymen gathered from many of the Charges of Perth Presbytery. The men were guests at a laymen's banquet organized by the men of St. John's United Church, Stratford.

Mr. Young told of the Conference held at Elgin House, Muskoka, in midsummer, and instanced many of the remarkable results that have followed that Conference. He quoted examples that had come to his attention in visits across the Dominion. New groups of laymen are being formed all across the country, he said. But, although 550 such groups have been formed, there is still room for many more in the 6,000 congregations making up The United Church of Canada.

Following his address, a committee was named by the men of St. John's to study the organization of a laymen's group, and the meeting as a whole agreed to recommend to the Laymen's Association of Perth Presbytery that action be taken looking toward the organization of a Presbytery Council of United Church Men. Mr. Young was introduced by F. J. Cullum and thanked by George Eggert. E. J. Penny presided as chairman.

Moosomin, Sask. Visitors from AOTS groups in Regina and Esterhazy were welcomed to the recent inaugural meeting of the AOTS Club of Moosomin United Church. Officers elected during the course of the dinner meeting were Jim Davison as President, Wilfred Truscott as Vice-President, Angus McDonald as Secretary, and Dr. W. Houston as Treasurer.

Blenheim, Ont. Mr. David Sherwood of Toronto, Vice-President of the National Council of AOTS Clubs, presented its Charter to the AOTS Club of Blenheim United Church at its first supper meeting. The ceremony of initiation and the installation of new officers was carried out by four members of a recently-formed Club in Highgate United Church. Max Malvern was elected President.

The Club plans to hold regular supper meetings on the second Thursday of each month, with various women's groups and Circles in the Church undertaking the catering.

Melfort, Sask. D. R. Poole, the National Secretary of AOTS, addressed a large gathering of men at a supper meeting in the United Church recently. He told of the Movement's organization in Vancouver some 31 years ago and how it has now spread across Canada. The name AOTS ("As One That Serves") originated from the words of Jesus, "I am among you as one that serveth."

There were several visitors from Prince Albert, Tisdale, Kinistino and Weldon. Mr. A. Friesen from Prince Albert introduced the speaker, and William Lonsdale, Melfort, spoke in appreciation of his instructive address. Other speakers were Ron Haney and Ted Jones from Prince Albert, who told of the pleasure they were finding in AOTS work in Prince Albert.

New Books

THE RECOVERY OF HUMANITY

By James D. Smart, Rosedale Presbyterian Church, Toronto. A book of expository sermons by a leading Canadian preacher. The focus is, first, on man as an individual and, second, on the Church. 157 pages, cloth, $2.50.

THAT IMMORTAL SEA

By Leslie D. Weatherhead, the City Temple, London. A new book of sermons—seventeen of them—by one of the world's best-loved and most helpful preachers. 222 pages, cloth, $1.75.

PETER

By Oscar Cullmann, University of Basel and the Sorbonne, Paris. An historical and theological study. This is the book which *Time* magazine praised so highly in a recent review. 252 pages, cloth, $4.50.

BASIC ECONOMIC PROBLEMS

By John F. Sleeman, Lecturer in Social Economics, University of Glasgow. A discussion of how Christian men and women can fit their economics into the social order. A leading minister said: "Every minister should have this book." 192 pages, cloth, $2.00.

UNWILLING JOURNEY

By Helmut Gollwitzer. This remarkable book is a diary from Russia by a German prisoner of war. It is a best seller in several European countries. Do not miss it. 316 pages, cloth, $3.25.

PROTESTANTISM IN AMERICA

By Jerald C. Brauer, Chicago. A narrative history of the Protestant Church in America, written for the younger generation in late high school or early college years, or for the adult layman. 307 pages, cloth, $3.50.

LETTERS AND PAPERS FROM PRISON

By Dietrich Bonhoeffer. The author of these letters and papers was a young theologian who preached and lectured in the United States and Britain and was regarded as a brilliant mind and a great Christian. He was executed in 1945. 190 pages, cloth, $2.50.

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Anniversaries in Nova Scotia

There has been the usual crop of anniversaries this fall. **Fort Massey Church** in Halifax celebrated its 82nd anniversary. Rev. A. E. Kerr, D.D., the President of Dalhousie University spoke at the morning service. In the evening a history of the congregation was read by the minister, Rev. D. M. Sinclair. This congregation was organized by Prof. John Currie of Pine Hill Divinity Hall. It grew to its present stature under such well known leaders as Dr. Alfred Gandier, Dr. J. W. Falconer, and Dr. R. W. Ross. Among some of its more recent ministers have been Dr. John Mutch and Dr. Gerald F. Rogers.

Bethany Church also in Halifax, observed its 25th anniversary recently. The Very Rev. C. M. Nicholson, D.D., spoke at both services. This is a comparatively new and flourishing charge at the head of the North West Arm. It has been growing at a rapid pace because of the expansion of population in that area. The present minister is Rev. J. Milton Fraser.

Anniversaries that take more planning and deserve more attention are those that hit the century mark. **Grace United Church** in Dartmouth closed one hundred years of active life and opened another on November 15th. The preacher for the day was the Very Rev. C. M. Nicholson, Principal of Pine Hill Divinity Hall. In the afternoon a special service was held at 3 p.m. The special feature was the burning of the mortgage. Associated with the minister, Rev. C. R. Webber, in this feature were older members of the congregation who rejoiced to see this piece of paper turn to ashes. At this afternoon service greetings were brought from the Presbytery of Halifax by the Chairman, Rev. N. M. Slaughter. There were greetings from the Dartmouth Ministerial, from the President of the Maritime Conference and former ministers. Assisting in the service were two former sons of the congregation, Rev. C. H. Johnson, D.D., and Rev. E. W. Forbes. In the choir loft for this service was the choir of St. John's United Church, Halifax, under the leadership of their organist and director, Mr. Donald Forbes. The following gifts were presented: A new Communion table by Mr. and Mrs. E. J. O'Leary; a Communion Chair by the Sunday School; two Communion Chairs in memory of Mr. Henry Glendenning; two brass Offering Plates by Mrs. C. Elliott, Windsor, N.S.; a Guest Book by the Young People's Union; A Desk Set by the Explorers; (a leather bound edition of the Hymnary for pulpit use from the C.G.I.T.; a Runner for the Communion Table in memory of Rev. W. I. Croft, D.D., are to be presented at a later date); a Viewlex Film Strip Slide Projector by the Ladies Junior Guild. A Fair was held in the Church during the following week. There were activities of various kinds for all ages, entertainment in the form of pictures and dramatics, the shooting gallery was kept busy, and booths were laden with refreshments and handwork.

The above picture shows the bell being lowered to the ground from the belfry of the old Foremost, Alberta Church. Watching the operation is Ray Geldreich, master carpenter and supervisor of building. The belfry came down, too.

New Church

The old belfry of the Church was a landmark in the prairie village of Foremost, Alta., for the past 40 years. Its removal is one of the prices paid in the rebuilding and expansion of the Church. It will be replaced by a new tower and belfry. A complete new sanctuary has been annexed to the old building, measuring 42 feet by 30 feet, and since the above picture was taken has been closed in and made ready for stucco. The old building will be used as a hall and will also be available for overflow crowds at Church time, being connected to the sanctuary by sliding doors. A full basement has also been completed and a new furnace installed. The new edifice will be of great help in the expansion of the Church School programme.

From Two to Four

Former ministers of the Economy-Five Islands pastoral Charge were aware of a large number of unchurched people in Lower Five Islands near the Lynn Road who were too far from Parrsboro, N.S., on the one side and Five Islands, N.S., on the other. There were two Churches at Five Islands, one of which was not being used. Plans were made to move the unused Church to Lower Five Islands but for various reasons this was not accomplished. When Dr. E. A. Betts became minister in June, 1951, he tackled this project with his characteristic zeal and at a meeting held at the home of Mrs. Mark Davis on June 25, 1952, it was decided to proceed with this work at once. A piece of land was donated; the Church was moved to the new site, and a Rededication Service with Rev. W. J. Wright a former pastor as special speaker, was held on August 2nd last when the congregation overflowed into the aisles and the choir loft. The congregation has been organized and the Church building placed upon a solid stone foundation by voluntary labour "for the people had a mind to work." When this Church property is landscaped it will be a credit to The United Church of Canada.

While this has been going on the other properties have not been neglected for where Dr. Betts is there is action. The Manse has been greatly improved by painting and by the erection of a new flue.

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2. The Old Rugged Cross
   His Eye Is on The Sparrow
3. O Love That Wilt Not Let Me Go
   (Duet by Constance and Rev. Dr. Charles Templeton)
   The Lord's Prayer
4. I Walk Alone With God
   Jesus Is All I Need

An address by Rev. Dr. Charles B. Templeton entitled "Someone Said to me 'Why Pray?'" is printed on the inside covers of the album.

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   Land O' The Leal

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The Economy Church has been painted and the roof shingled. At Lower Economy a new congregation, which was organized by Rev. A. R. Wallis four years ago, has been worshipping in the Community Hall. Under Dr. Betts' direction this Hall, following extensive renovations, has been transformed into a very attractive Church. A special service with the observance of the Lord's supper was held there on November 22nd when Dr. Betts was assisted by Dr. W. S. Godfrey. A large congregation was in attendance and a choir of 21 voices provided the music. The one time two-point Charge has now four flourishing preaching appointments. W. E. A.

BOOKS

This is Saskatchewan

By Robert Moon. (Toronto: The Ryerson Press.) $4.00.

Robert Moon knows his Saskatchewan. It is not alone that he was born there, attended its schools, graduated from its University, and has spent his adult life doing newspaper work in the Province. All this has been supplemented by much meticulous research. Not the microscopic research of academic type, but the journalistic sort which enables the author to hold up a mirror to the sights and sounds of everyday life and to recall in an interesting fashion the historical happenings of days long past.

Zwingli and Bullinger, Vol. XXIV of "The Library of Christian Classics"

Selected Translations with Introductions and Notes by Rev. G. W. Bromiley, Ph.D., D.Litt. (Toronto: The Ryerson Press.) $6.00.

The appearance of this "Library of Christian Classics," edited by Principal John Baillie, Professor John T. McNeill, and President Henry P. VanDusen, is an event of very considerable importance in the world of Christian Scholarship today, because it is an attempt to furnish to the English speaking world many of the great classical writings of Christian History, some of which are no longer available in English Translations, and others that are being made available for the first time. The present volume contains from Zwingli: "Of the Clarity and Certainty of the Word of God"; "Of the education of youth"; "Of Baptism"; "On the Lord's Supper"; "An Exposition of the Faith"; and from Bullinger: "Of the Holy Catholic Church."

Desert Harvest

By Vanya Oakes. (Toronto: The John C. Winston Co., Ltd.) $3.50.

The story of early Japanese settlement in the San Joaquin Valley of California, and their uphill struggle to reclaim lands which had been laid waste through careless cultivation twelve years previously.

I Live and Move

By Dorothy Henderson. (New York: Philosophical Library.) $3.00

For this, her first book, Mrs. Henderson has chosen thumb-nail sketches culled from the experience of abundant living and clear adequate thinking. Each little essay is followed by direction to related reading material. Dorothy Henderson's one-page Credo contains these words: "And so I shall continue to gather bits of Truth along the way, where'er I find them. So long as the threads be strong, and the colours pure, I shall weave them into the fabric of my life, and hope the pattern will remain unfading and eternal."

The Private Lives of the Prophets

By Brook Peters Church. (Toronto: Clarke, Irwin & Co., Ltd.) $3.25.

This writer confines herself largely to the "writing" prophets — Hosea, Amos, Isaiah, Jeremiah, Ezekiel and Deutero-Isaiah. In her interpretation of them all, as in introductory chapters, including one on Moses and another on Elijah and Elisha, the common theme is the developing idea of God, as taught by these successive prophets.

Canada at the Coronation

(Toronto: The Ryerson Press.) $3.00.

This charming souvenir book, compiled and published in Canada, contains a wealth of information. Commencing with a reference to the Publishing House, it presents a summary of Royal Styles and Titles, then a resumé of the sacred and dignified Coronation Service, and, as a climax, a galaxy of beautiful pictures commemorating the event.

Mike Mullins of Boston Crick

By O. T. G. Williamson. (Toronto: The Ryerson Press.) $2.50.

This is a collection of stories about Ontario's north country. The rush to the northland began about the beginning of the twentieth century, and the past fifty years have seen a tremendous development in the mining, lumber, pulp and paper industries. The stories are anecdotal in character, and are told in the Irish dialect of garrulous Mike Mullins, with sly touches of humour.

Reason and Anti-Reason in Our Time

By Karl Jaspers. (Toronto: The Ryerson Press.) $1.60.

Karl Jaspers is a Continental philosopher who has been writing (in German) for forty years. The general thesis of this little book is that men will subscribe to any device that will free them from using the power of Reason. Two of these methods of escape Jaspers treats at length. One is Communism, which embraces such a large part of the world, and the other, well known in Western civilization, is psychoanalysis. Both of these, the author states, firmly resist any criticism of their principles and demand of their disciples a blind and fanatical obedience. They are merely "substitutes for faith," he says, whose authors are magicians mesmerizing a gullible public that will pay any price in order that it won't have to use the power of Reason.

Rivals at Broadacres

By Peter Fraser. (No. 7. The Clover Books. Victory Press, Clapham Crescent, London S.W. 4.) 2/9.

A boy's book, of a healthy, vigorous nature, suitable for young readers, from 11-14.

Ink On My Fingers

By J. H. Cranston. (Toronto: The Ryerson Press.) $4.00.

When he was sixteen years old in 1896, J. H. Cranston got a job as printer's devil with the "Galt Reformer." His wages were $2 weekly and the hours were from 7 a.m. to 6 p.m. Thus, at the outset of a distinguished career in journalism, he got "Ink on His Fingers," and there was ink on his fingers until his death in 1952.

During a life-span of seventy-two years, he served as "paper boy, clerk in (his) father's bookstore, printer's devil, reporter on small city dailies, editor of Canada's largest week-end journal, and more latterly as publisher of a town weekly newspaper" ("Midland Free Press"). His is a fascinating story, written in journalese at its best.

Goal Posts

By Nat G. Long. (Toronto: Burns and McEachren.) $3.25.

Not all ministers have the gift of "getting across" to contemporary youth, but here is a minister who has caught the ear of young people.

Lost Shepherd

By Agnes Sanford. (Toronto: Longmans, Green & Co.) $3.50.

"Lost Shepherd" may be described as a good book, but it is not likely to become a great book, because, particularly in the later pages it becomes too wordy, bringing about unnatural situations quite out of keeping with the characters as they were first developed.

Penelope's Secret

By P. Catherine Coles. (No. 6. Clover Books. Victory Press, Clapham Crescent, London S.W. 4) 2/9.

A fascinating, healthy school-girl story, suitable for girls from 11 to 14.

Scarlet Plume

By Constance Savery. (Victory Press, Clapham Crescent, London S.W. 4). 8/-.

"Scarlet Plume," by Constance Savery, has well been described as "a Christian novel," and the title fits it well. It is an arresting story, appealing, healthy, attractive.

"Questions Parents Ask"

By S. R. Laycock. (Toronto: The Ryerson Press.) 75 cents.

This very small but compact booklet gives material for group discussions in week night sessions of Churches and Parent-teachers' Associations and similar bodies. There are eight main "questions" which are urgent with many parents of growing children.

The Clover Books for Boys and Girls

(The Victory Press, Clapham Crescent, London.)

This Series seems to be healthy reading for young people. The stories are well written and interesting, and should make excellent and inexpensive gifts.

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THE WOMAN'S ASSOCIATION

Photo Courtesy "Times and Guide"

Mrs. E. L. Addy, President of Westminster United Church W.A., Weston, Ont., is seen pouring tea for Mrs. Breithaupt, wife of the Lieutenant-Governor of Ontario, who opened the "Fall Fair" held on October 17th. Each organized group of the Church arranged a booth which proved to be of interest to old and young. The friendly spirit created by this concerted effort has served to knit together the growing congregation. The $2,500.00 realized also helps to pay for the lovely new Church opened in March, 1953.

Dominion Council

At the November meeting dates were set for the Annual Meeting of the Dominion Council Woman's Association and the McMaster Conference. The former is to be held in Emmanuel College three days in the third week in May, while the dates of the McMaster Conference are June 9th - 11th. Excellent reports were given by committee conveners. Mrs. H. L. Luffman reported on a Housing Conference. Members joined the prayer service at noon, following which the lunch hour was enjoyed, all sitting at a long table decorated with Christmas trimmings.

Presbyteries

Sudbury Presbytery. At the fifth Annual Meeting held at Creighton with Mrs. A. E. Cote presiding, Mrs. Austin Smith thanked the members for the 800 jars of jams and jellies donated to Pioneer Manor; also books and blankets and a quilt for Korean Relief. "What a woman can do" was the theme of an address by Mrs. G. Hartman.

Arcola-Estevan Presbytery held the first meeting since organization in the Alameda (Sask.) Church with 72 ladies present. Reports indicated an increased interest and larger attendance. The Annual Meeting will be held May 3rd in Oxbow, Sask.

Montreal Presbytery Woman's Association was organized recently in St. James' Church, Montreal, Rev. Norman McMurray installed the officers. Mrs. S. L. Harman was elected President. Mrs. A. McK. Porritt conducted a short question and answer period which clarified the policy of the organization. She urged the women to modernize their efforts in Church work to suit the times.

Mrs. Harman explained that the Presbytery Woman's Association was organized to help deepen the spiritual well-being of members; to promote Christian fellowship; and to increase interest in the local Church by financial aid.

Rally at Five Oaks

Many visits are being paid to Five Oaks near Paris, Ontario. A group of 500 women representing nearly every Presbytery in south ern Ontario found its way the in October and was welcomed b the resident minister, Rev. Beverl Oaten, and Miss Isobel Squire the instructor, and was escorte through the building, whic accommodates 60 students. M Oaten explained fully the purpos of the Centre, and Rev. Aubre Jones, Convener of Christian Edu cation for Hamilton Conferenc was guest speaker and gave som startling statistics showing th urgent need of Christian Educa tion in the Sunday School, th public school, and in the hom Mrs. A. E. Livingstone, Preside of Hamilton Branch of the W.A presided as chairman at the afte noon session.

Greetings from the President

IT is a thrill to be able to extend greetings to all members of Th Woman's Association across Canada through "our page" in Th **United Church Observer.**

The past year has been one full of rich experience. The rapi growth of The Woman's Association and its success in many unde takings for the United Church and community welfare fills one wit gratitude to our Heavenly Father that these avenues of service hav been given to us.

The first line of our Aim and Object is that we strive "To deepe the spiritual life of the women of the Church." Let us pursue this ai diligently during this New Year of 1954, and our influence wi stimulate the work of the Church and lead all our women to greate service.

May we approach the work of this year with faith and joy "i His Service"

"On to broader fields of holy vision:
On to loftier heights of faith and love;
Onward, upward, apprehending wholly,
All for which He calls us from above."

MYRTLE STURTRIDGE.

Life Memberships

Mrs. Charlotte E. McLean and **Mrs. Mabel S. Patton,** two pioneer members of the Bellefair (Toronto) W.A., were surprised at a meeting recently by the presentation of Life Memberships and bouquets of chrysanthemums. Their evident embarrassment delighted the large gathering. For 15 years they have acted as W.A. hostesses and their faithful services have been given for 48 and 43 years respectively.

Speaker's Panel Suggestions

1. Annual meetings or rallies, especially in the five Central Conferences, should not be held on the fourth Wednesday of each month. This is the day of the executive meeting of the Dominion Council members, and members are expected to attend.

2. If a speaker is requested, kindly state the theme of your meeting and what topic you would like her to choose.

3. Your guest speaker should receive a programme as soon as possible, so she knows the time of her address.

4. The time allotted to the speaker should not be encroached upon by lengthy business, etc. The chairman is responsible for this.

5. A concise, correct introduction is desirable.

6. Have someone meet her at the station or bus terminal. If she is driving, give her some idea as to the location of the Church.

7. Arrange a billet, if necessary, and have a lunch ticket given to her.

8. The correct amount of guest's expenses should be ready in an envelope.

Mrs. Kinsman.

New Programme

Mrs. J. H. A. Warr has written a special Easter programme designed for use in large or small groups. This will be available by March 1st from the office of The Dominion Council of the Woman's Association.

News of national interest on Woman's Associations should be sent to Mrs. L. N. MacLean, 833 A Bathurst St., Toronto, Ont.

Plaques Dedicated

When **First United Church, St. Thomas, Ont.,** was destroyed by fire in March, 1946, one of the things salvaged from the ruins was a memorial plaque in honour of the men from the congregation who fought and died in World War I. After a fine new Church building was opened in 1950, the plaque was placed on the wall of the narthex.

This now has a handsome companion plaque, cast in bronze, honouring the 15 men who died and the 177 other men and five women who went from the Church to serve in World War II. The plaque and two flags, a Union Jack and the Christian flag, which will be draped over both memorials, were dedicated by the minister, Rev. Robert B. Craig, on November 8, 1953, during a special Remembrance Day service, when members of the Canadian Legion Branch 41 paraded to the Church, and their president and padre assisted in the service.

The guest speaker for the occasion was Rev. J. A. O. McKennitt, of Colborne Street United Church, London, Ont., and formerly of Sudbury. He went from Sudbury as chaplain of the 58th Light Anti-aircraft Regiment of the Royal Canadian Artillery during World War II.

French Mission

Thurso (Que.) Church. Six members were received into the fellowship of the Church following a week-long Mission at Thurso, Que. Part of the St. Marc's French United Church in Ottawa field, the Church was filled to capacity for the closing service Sunday evening. There was a fine response all the way through. Six were received on profession of faith. Conducted by Rev. Carson W. Duquette, minister of St. Marc's, he was assisted by Mrs. Duquette, pianist, George E. Wallingford and Albert Larche, elders of St. Marc's session, Ottawa, and Edley Foucher, Thurso. J. R. M.

Rev. G. B. King, D.D., 539 Douglas Avenue, Toronto 12, has recently been appointed permanent archivist for the Toronto Conference by the Executive of the Toronto Conference. Ministers and Church Boards are requested to send material directly to him. At the same time, they should report to their Presbytery Conveners and Conference Conveners what they have done.

Dr. King would like a copy of the 1929 **Record of Proceedings,** Toronto Conference. It is lacking from the Archivist's files.

Information regarding particular Churches may be had from Dr. King.

Trinity United Church, Drummondville, Que., on November 19, 1953, inducted their new minister, Rev. John W. Howes, before a large congregation of members, adherents and friends.

The Chairman of the Montreal Presbytery, Rev. Norman McMurray conducted the service, assisted by members of Presbytery. H. S.

Dr. David A. MacLennan, Professor of Preaching at Yale University Divinity School, New Haven, Connecticut, was selected as "man of the month" by **Pulpit Digest,** a monthly journal for ministers. His photograph appears on the cover of the December number. In this issue Dr. MacLennan begins a series on "Pronouns for Preachers" originally delivered as Zimmerman Lectures on Preaching at Gettysburg Seminary.

Chalmers Church, Guelph, Ont., celebrated its 85th anniversary on two Sundays. Of its seven ministers, four remain — Dr. David Dix, Saskatoon; three, Dr. George Little, Dr. W. J. Gallagher, and Rev. David Paton (the present minister) took part in the services. The Moderator preached Dec. 6.

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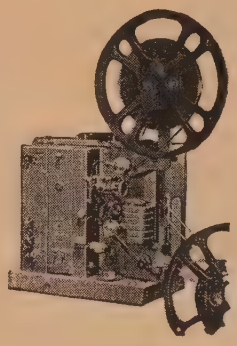

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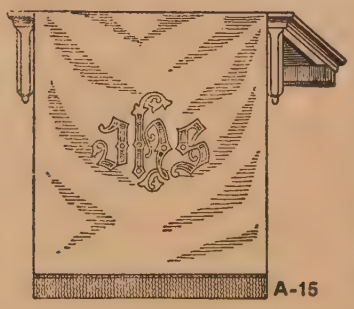

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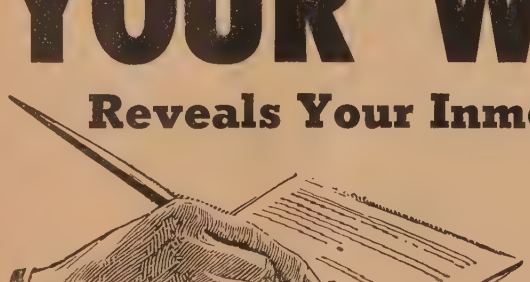

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UNION

(*Continued from page* 1)

The United Presbyterians

The Moderator of the United Presbyterian Church, Rev. Samuel Weir, minister of First United Church, Dearborn, Michigan, traced the history of his denomination back to a union in 1858 of two small groups from Scotland and Northern Ireland. Although some Church members prefer to belong to a small denominational family, yet he felt a strong sentiment among his people to belong to a bigger family whose witness as a reunited group would make a more effective impact upon the national life. Our distinctions are so minimal, he stated, while in essentials of faith, we are one. In organic union there is strength, he concluded.

The Northern Church

The Moderator of the Presbyterian Church (Northern), President John A. Mackay of Princeton Seminary, declared that he was "passionately interested" in the projected union of the three denominations. Along with his love of the South and its people, he felt that its Church had much to give to the reunited denomination, especially its regional approach to the problems of National Missions. He looked forward to the accession of the peculiarly rich spiritual heritage of the United Presbyterian Church, its traditional use of the Psalms, and the record of such outstanding figures as Ralph and Ebenezer Erskine. His own denomination, he declared, possessed the ecumenical spirit in the deepest sense. In The World Council of Churches, it was a pioneer. Also, the northern Church was more natively Calvinistic. The others witnessed more regionally, but The Presbyterian Church, U.S.A., was more exposed in the national life. Through the influence of Calvin, Knox, and Witherspoon, the northern denomination has always spoken in a prophetic sense to the nation as a whole. The vision of a reunited denomination of three and one-half million members was not utopian, he stated, but is possible when men attempt to mould their lives according to the pattern of Christ within the fellowship of His Church. This can be done. It can be done better together than apart.

MINISTERS

(*Continued from page* 11)

sacred thing, and the Church which without due consideration puts an academic superfluity in the way of a student who seeks to answer that call is taking a serious responsibility, especially if such interference becomes a cold unbending policy. Instead of gauging the preparation for theological training by the prestige of a university degree let us measure it by a preacher's educational necessities and plan towards that objective.

Surely it ought to be a reasonable conclusion that a student with some High School trainin and an aptitude and desire t preach, with seven years' trainin in our own colleges plus a fe subjects taken if necessary in ou universities, could in that time b adequately prepared for a success ful ministry.

The hand-writing is on the wal Drastic changes must be made i our educational policies or othe Churches not bound up with th past and free of our academ complex, will be called upon b God to save the world.

(*In the next issue this writer wi deal with some of the reasons whic have actuated the Church in i present policy.*)

At the C.G.I.T. Conference in Winn peg, Man., Miss Margaret Kennedy Presbyterian missionary from the Bh area of Central India, is seen (righ above) with Helen Stanglmaier o Arden (sitting), wearing pyjamas an tunic of a Punjabi woman, and Doree Clark, Arden (standing) in an India sari from Benares.

C.G.I.T. Conference

An experiment was tried by th Manitoba C.G.I.T. Board, the wee of November 6th - 8th in Youn Church, Winnipeg. A Leaders' an a Senior Girls' Conference wer held simultaneously. Over 20 delegates attended the Province wide Conferences. 41 towns an cities in Manitoba and north-wes Ontario were represented.

Excellent leadership was giver Miss Dency McCalla, Unite Church Girls' Work Secretary, go ing from Toronto to be them speaker and preacher at the fina Sunday morning service. Mrs. M Lafferty, Russell, led the singin and a discussion group. Plannin the Conference were Miss Bett Bone, United Church Associat Secretary of Christian Educatio for Manitoba; Miss Margaret Mc Naughton, Regional Secretary fo Manitoba, Presbyterian W.M.S. Mrs. Roy Wilson and Miss Rut Matheson. Miss B. J. Neely heade the Committee set up to carry ou the Conferences.

St. Paul's Church, Estevan, Sas celebrated its 60th anniversary o Oct. 4th with Dr. M. C. Macdonal Associate Secretary of the Boa of Home Missions, and a form minister, as guest preacher. Th following Sunday, Rev. A. W Martin, St. Andrew's Church, Moo Jaw, was the guest preacher.

Mr. Max Laidlaw, organist of S Andrew's United Church, Regin gave a recital on the new me orial organ.

Mrs. Lucy E. Button

There passed away suddenly at her home New Melbourne, Trinity Bay, Newfoundnd, on October 21st, 1953, Mrs. Lucy E. utton at the age of seventy-six years.

For fifteen years Mrs. Button had been ecording Steward of the Official Board of e Hant's Harbour Charge, and was Supertendent of the Sunday School at New elbourne for twenty-five years. In home, hurch and community, her Christian fluence predominated. For fifty years hers as a home for ministers, many of whom lt their spiritual strength renewed by onversing with her. Innumerable were her etime acts of charity, her words of sound dvice and her efforts to help, generally, e many who came to her for help. She oured the proverbial oil on many wounds. er good life and true motherly influence ave been indelibly set in the minds of her e children who survive her, there to be llowed and cherished. She is survived so by one sister and two brothers, one of hom, Rev. Samuel Baggs, D.D., is the esent minister at Channel, Newfoundland. er husband, William J. Button, wellnown business man and benefactor in this ommunity, predeceased her fifteen years go. Two sons and a daughter are also eceased.

"The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest."

Mrs. Annie Johnston

The United Church has lost a staunch upporter in the death of Mrs. Annie Johnon of Janetville, Ontario. Recently the riter met Mrs. Johnston while she was onvalescing at her daughter's home in oronto, where a painful illness was borne ith a remarkable Christian fortitude.

Even during her sickness, she manifested zeal in the work of the Church, especially vangelism. She knew the radiant joy and eace that belong only to one who knows hrist as Saviour.

In November, she passed away to her ome in the Great Beyond to be with Jesus rever.

"The souls of the righteous are with God."

Rev. A. Y. Robertson

On Thursday, November 12th, 1953, the nited Church lost one of its stalwart mbassadors in the person of Rev. A. Y. obertson. Most of the winter he had spent n Peterborough Civic Hospital, but had so ecovered his health that he was able to arry out all his duties during the summer nd fall. On Remembrance Day, he took art in the service at Cobourg, but early ext morning was taken to Cobourg General ospital.

The funeral service was held in the lainville Church, Saturday afternoon. Rev. . G. Fletcher, Chairman of Cobourg resbytery, conducted the service, and Rev. . Kelloway gave the address. His body was aid to rest in the cemetery connected with lainville Church.

He was born in Eyemouth, Scotland, on uly 10, 1888. In 1913 he came to Manor, askatchewan, under the Methodist Church. n 1916 he enlisted and saw service in rance. His studies were carried on with Vesley College, Winnipeg, and the Khaki ollege at Ripon. He returned to Canada ith his bride, Miss Clara Bovingdon of lasgow, in the summer of 1919, and was rdained by the Saskatchewan Conference, eeting in Saskatoon, on June 13, 1920. n that Conference, he served on Antler, mperial, Riceton, Sovereign and Yellow rass Charges. At Sovereign he built a fine ew Church—much of it with his own hands, is craftsmanship as a stonemason standing im in good stead on several of his Charges. hrough the dry years of the thirties he ave real leadership to the people throughut the Weyburn district of Southern askatchewan.

In 1938, the family moved to Ontario, here he served at Canton, North Gower, hen he filled many Presbytery offices, and ore's Landing.

He was a member of the Masonic raternity, occupying the Master's chair in overeign and North Gower Lodges. While North Gower, he was active in organizg the South Carleton Horticultural Society nd became one of its first directors. On ovember 3, 1953, the Society presented im with an award.

"His was a vigorous ministry, enriched by a fine emotion and a real affection for his people and his intimate friends. He was forceful and decidedly colourful in speech and gesture, never failing to give full effect to all he said with a real Scottish brogue and accent. He was a robust character and a singular personality. None that knew him but respected him, and to know him well evoked a sincere regard."

He is survived by Mrs. Robertson and two daughters, Mrs. Almack of Toronto, and Miss Margaret of London, Ontario.

V. M. G.

Rev. S. S. Osterhout, Ph.D.

Few of the pioneers of missionary work in British Columbia and the West now remain with us, and the passing of Dr. Osterhout further reduced that little band. He died on Friday, October 9th, 1953, in hospital at Vancouver. He was 85 years of age.

Born in Frankford, Ontario, June 30th, 1868, he attended Cobourg Collegiate and Victoria College, and from the latter he graduated M.A. Proceeding to Illinois Wesleyan College he won his Ph.D., and toward the end of his labours the honorary degree of Doctor of Divinity was conferred on him by Union College of British Columbia.

Dr. Osterhout's first charge was at Brechin, Ontario. He volunteered for work in China, but the Methodist Mission Board decided that there was greater need in the Indian work in British Columbia, so he was sent to the Naas River, B.C. His old friend, Dr. George Raley, arrived in British Columbia at the same time to take up Indian work.

In 1903 Dr. Osterhout left the Indian work and was stationed at Victoria West. Following that he served in Kamloops, Vernon, and for one year at Central Methodist, Vancouver. In 1911 he was appointed Superintendent of Oriental Missions in Western Canada, and continued as such after Union in 1925. He was elected President of the Methodist Conference of British Columbia in 1916, and in the year of his retirement, 1939, he was appointed President of British Columbia Conference of the United Church.

An accident in 1943 confined him to the hospital for a year, and although a semi-invalid for the remainder of his life he maintained a warm active interest in the work of the Church, especially the Oriental, Indian and Marine fields which he knew so well.

As an associate minister he took a large part in the planning and building of Canadian Memorial Church, Vancouver, and remained a member of that Church until his death. He also took a great interest in the work of Union College and served on both Senate and Board of Governors.

The funeral service was held in Canadian Memorial Church and was conducted by Rev. James Gorwill, assisted by Rev. George Turpin. Members of the Vancouver Presbytery and many friends filled the Church to capacity. So passed one who was highly esteemed and well known throughout the Church. His kindly genial nature made for him hosts of friends, and his quiet unhurried way of life was an example to many in this day and age of haste.

Dr. Osterhout was predeceased by his wife (Amy Humber of Victoria, B.C.,) in 1945, and his oldest son, Arthur Berson, who died in 1920. He leaves to mourn his passing, two sons, Dr. W. Leonard Osterhout and S. Stanley Osterhout, both of Vancouver; also two daughters, Mrs. George Stevens (Yada) of Kamloops, and Miss Delda Osterhout at home. There are also six grandchildren and two great-grandchildren.

Edward (E. L.) Fraser

Mr. Edward Lawrence Fraser, 60 Lorne Ave., Trenton, Ontario, who died September 22nd, 1953, while he was addressing the Session of King St. United Church, Trenton, will be widely mourned. He was Recording Steward, an elder, and an honorary member of the Board of Trustees of his Church. He was a member of Trent Lodge, A.F. & A.M., No. 38.

Son of the late Mr. and Mrs. John Fraser, he was born at Forester's Falls, Ontario, and had lived in Trenton for the past 39 years. He attended public school at Forester's Falls, Renfrew Collegiate, and the Ontario College of Pharmacy. He was a retired druggist.

He was chairman of the High School Board in Trenton for thirteen years, President of the Associated High School Boards of Ontario, Treasurer and President of the Rotary Club, Trenton, President of Canadian Club, Trenton, and Horticultural Society; Superintendent of the Sunday School for a number of years.

In a wider field, he was President of Lay Association of the Bay of Quinte Conference, June 1, 1938, until June 6, 1941.

He was elected a Commissioner to the General Council and attended the Sessions held in Vancouver, 1948.

His funeral service was held on Friday, September 25th, 1953, at King St. United Church, Trenton. His minister, the Rev. G. J. Minielly, was assisted by the Rev. Alfred Poulter, of Wellington, President of the Bay of Quinte Conference; Rev. G. A. Puttenham of Grace United Church, Trenton, and Rev. J. U. Robins, of Wellington, a former pastor and personal friend.

Interment took place in Elmwood Cemetery, Perth Ont. The service was conducted by Rev. H. Mick of Windsor, brother-in-law of Mr. Fraser.

He is survived by his wife, the former Agnes May Labron; one brother, R. A. Fraser, of Pembroke; and three sisters, Mrs. T. A. (Alice) Ross, of Pakenham; Mrs. M. H. (Anne) Mick, Windsor, and Mrs. B. A. (Hattie) MacLean, of St. Catharines.

Mr. Edward L. Fraser had a gracious spirit, a loving heart, and a lavish hand. Such a person has many admirers—but not enough imitators.

Mr. and Mrs. John Manuel

On Thursday, June 25, 1953, John Manuel, husband of Mary Manuel, died at the home of his daughter, Mrs. Ross Cameron, 502 Bush Street, Sault Ste. Marie, Ontario. Mr. Manuel's funeral was held from John Street United Church on Saturday, June 27th, the service being conducted by Rev. George E. Rousom.

Mr. Manuel's wife did not long survive him. Death came to Mary Manuel on August 10th, 1953, and she was laid to rest beside her husband in Greenwood Cemetery on Wednesday, August 12th, following services by Rev. G. E. Rousom in John Street Church.

Mrs. Manuel was born in Llanfechain, North Wales, on August 17th 1868, the daughter of Mr. and Mrs. Isaac Jones. Mr. Manuel's birth took place in Careguerle, North Wales, on March 10th, 1871, his parents being Mr. and Mrs. Edward Manuel. The young couple were married in Chester on August 20th, 1894. The year before the First World War broke out, it was decided to come to Canada, and Mr. Manuel, their two eldest sons, John and Edward, and a nephew, William Tudor, arrived in April, 1913. Mrs. Manuel and other members of the family followed in September of that year. The Manuels lived in Sault Ste. Marie until the spring of 1915, when they moved to Harmony on St. Joseph's Island, returning in May, 1919, to make their home at 498 Bush Street, Sault Ste. Marie, for the rest of their days.

Mr. and Mrs. Manuel were always interested in and active in the Church. Mrs. Manuel was a choir member and Sunday School teacher in North Wales, and a member of the Woman's Association and the Woman's Missionary Society in Canada. Mr. Manuel was ordained a local preacher of the Wesleyan Church at the age of 21. Like his wife, he was interested in music, and with his first earnings from a Welsh coal mine at 17 years of age he purchased and learned to play an organ. From that day there was always an organ in the home.

In John Street United Church, Sault Ste. Marie, Mr. Manuel was a member of the Board of Session for upwards of twenty years, a teacher in the Sunday School, and a leader in the organization and direction of the Men's Brotherhood. From time to time he represented the Church in such Courts as Presbytery and Conference.

In April 1913, Mr. Manuel entered the employ of Algoma Steel Corporation, Ltd., where he was a highly respected workman. For some years prior to his retirement on pension in February 1952 he had served as Coal Handling Foreman in the Docks Department.

Mr. and Mrs. Manuel were predeceased by seven of their children, Idris (1906), Isaac (1918), Edward (1918 — Canadian Army overseas), Alfred (1928), John, a minister of the United Church, who served with outstanding success in Creighton Mine, Kapuskasing, Hope United (Toronto) and Grace United (Saskatoon), and who died in 1942; Eric (1944); and Mrs. J. S. Graham (Jennie) in 1947. Their one surviving child is Mrs. Ross Cameron (Ethel) of Sault Ste. Marie. Surviving also are grandchildren, Mrs. Paul Trawick (Mary) and John David Manuel, Saskatoon, Sask.; Elizabeth, Edward, Robert, Nettie and Eric Graham, Point Edward; John Manuel, Jr., and Ross, Rosemary, William and Edward Cameron, Sault Ste. Marie; and great-grandchildren, Linda Trawick, Saskatoon, and John David Graham, Point Edward. Mrs. Manuel was the last of her own family; Mr. Manuel has two surviving brothers, George and Peter, in Caerguerle, North Wales.

In addition to their kinfolk, John and Mary Manuel left behind them a host of friends to mourn their passing. Forward-looking despite advancing years, they were quick to speak a word of encouragement or lend their support to younger folk endeavouring to promote a new idea or advance a good cause. Tasting more deeply than most of the sorrow that life brings, their steady Christian faith was a bright beacon that cheered and guided many a despairing wayfarer and sent him on with renewed courage. Others, we trust, will succeed them; none can ever replace.

F. E. O.

Mrs. George Telford

Prominent in women's work at St. Andrew's United Church, Oshawa, Ontario, during the 15 years her husband has served as its minister, Mrs. George A. Telford, beloved wife of Rev. George A. Telford, D.D., died suddenly in the Oshawa General Hospital on November 1st, 1953.

Mrs. Telford suffered a broken hip in a fall on October 24th and was removed to hospital. Her passing, which was quite unexpected, came suddenly as the result of a heart attack.

The former Mary Dorothy Robertson, Mrs. Telford was a daughter of the late Mr. and Mrs. Harry Robertson. She was born at Carleton Place, Ont., on November 17, 1887, and was married there on September 11, 1914.

Prior to coming to Oshawa 15 years ago, Mr. and Mrs. Telford lived in Fredericton, New Brunswick; Blyth, Ontario, and Blair Athol, Perthshire, Scotland.

During most of the 15 years she lived in Oshawa, Mrs. Telford served as President of the Woman's Missionary Society of St. Andrew's United Church. She was also a member of the Woman's Association of the Church and of the University Women's Club of Oshawa.

Mrs. Telford received her education at the Carleton Place High School. She received her Bachelor of Arts degree from Queen's University, and was a graduate of the Faculty of Education at Queen's.

The funeral service was held in St. Andrew's Church. The message of comfort and hope was brought to the bereaved by Rev. Harry Mellow, minister of Northminster United Church, Oshawa, and Chairman of Presbytery. Rev. Alfred Poulter, President of the Bay of Quinte Conference, and Rev. John Moffat of Simcoe United Church took part in the service. The members of Oshawa Presbytery were present in a body.

Mr. T. S. Kendrick

In the passing of Mr. T. S. Kendrick on April 9, 1953, High Park Church lost a highly respected layman. He had been an elder, chairman of the Church Roll and of the M. and M. Committees and a member of Toronto West Presbytery. For years he was on the Board of the Upper Canada Bible Society.

Mr. Kendrick's life-time interest, however, was the Sunday School. Before coming to Toronto in 1920, he had been for fifteen years Superintendent of the Athens Methodist School. For eleven years he served High Park, first as Superintendent of the Adult Department and then as General Superintendent. During his office, the school became the largest in Canada and a model of efficient organization which attracted visitors from many countries.

Mr. Kendrick is survived by his wife, the former Ida Hutchison. Throughout their fifty-six years of married life they were devoted partners in the work of the Church. He leaves also a daughter, Rhena, Mrs. Robson, and a son, Dr. T. Douglas Kendrick of Utica, N.Y., and two grandchildren.

Both are Superb!

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THE UNITED CHURCH OBSERVER

EVERY FAMILY PLAN

The year 1953 finished with a spurt of enrollments in **The Observer** Every Family Plan. 15,000 families were enrolled during November and December. The total now stands at 824 congregations listing 94,014 families. Congregations taking action at annual meetings in January will doubtless bring a large increase in circulation early in 1954. To all who helped during 1953 we give our sincere thanks.

Honour Roll

Port Carling, Ont.
Raymore, Sask.
Smoky Lake, Alta.
Westboro Church, Ottawa, Ont.
Metropolitan Church, Victoria, B.C.
South Woodslee, Ont.
Ruscomb Church, South Woodslee, Ont., Charge.
Burns, Ont.
Albert St. Church, Oshawa, Ont.
Irvine Church, Salem-Memorial Charge, Medicine Hat, Alta.
Grayburn Church, Salem-Memorial Charge, Medicine Hat, Alta.
North Irvine Church, Salem-Memorial Charge, Medicine Hat.
Elmwood, Ont.
Danforth Church, Toronto.
Whitebread Church, Port Lambton, Ont., Charge.
Jarrow, Alta.
Drayton, Ont.
Calvin Church, Edmonton, Alta.
Esquimalt Church, Victoria, B.C.
Central Church, Windsor, Ont.
Zion Church, Carnarvon, Ont., Charge.
Riverview Church, Winnipeg.
Division Street Church, Owen Sound, Ont.

What Is Christianity?

By Walter Lowrie. (Toronto: McClelland & Stewart, Ltd.) $3.00.

The answer to the question, What is Christianity? is seen by this author to consist in making the Christian Gospel a message of Eternal Life to men and women. Dr. Lowrie thinks that the Church has neglected to preach and to practise that the gospel means essentially the offer of Eternal Life and that the fact that this doctrine is now "a derelict dogma" to the Christian means that the Gospel has lost its fervor and the Church its effectiveness in the world.

Dr. Lowrie is, by his confession in this book, a very old man. "Being an old man, already near the end, I enjoy a certain advantage in the fact that I am now compelled to think often of the Last Things." He quotes Karl Barth's "indignant dictum" that "Christianity which is not altogether and utterly eschatological has altogether and utterly nothing to do with Jesus Christ." With much erudition and a very easy style of writing in his ten chapters he advocates his stand, going from the definition of the central place in the gospel of the promise of eternal life to its place in the life and attitudes of the Christian person in his last chapter, "Walking In His Steps." H. D. R.

Elizabeth Our Queen

By Richard Dimbleby. (Toronto: Hodder & Stoughton.) $3.00.

The Coronation year produced a host of books featuring the Royal Family. One of these, and an excellent one, is *Elizabeth Our Queen*. Richard Dimbleby in the introduction, informs the reader that the purpose of his book is not to tell the life-story of Her Majesty the Queen, punctuating it with anecdotes or gossipy stories.

Yet it is essentially a book about the Queen. As one reads one sees the figure of Her Majesty growing in stature. We are impressed by the masterly style and manner of presentation adopted by the author. His method is to point to some outstanding episode in her life, and show it against the background of history. In this way much interesting and informative material finds its way into the pages and adds greatly to the value of the book, not only for this time, but for years to come.

One of the most attractive features in this fascinating volume is the abundance of photographic illustrations, including eight superb colour portraits of the Queen and other members of the Royal Family.

M. A. B.

Peloubet's Notes for 1954

By Wilbur M. Smith. (Boston: W. A. Wilde Co.) $3.25.

Peloubet's Select Notes on The International Sunday School Lessons have been known for several generations of Sunday School teachers and scholars. It is now in its eightieth annual edition. The text of the lesson is printed in full. The lesson is placed in its historical setting. The topic out of the lesson for beginners, primary, junior, intermediate, senior, young people and adults is provided. The lesson is explained and directions given for teachers to present the lesson material to each of these groups. For most lessons a Bi liography for further study appended. When audio visual ai are available, the names of fil on the lesson are provided. An o friend which retains its freshne and value for the teacher wl takes his work seriously.

Tarbells' Teachers' Guide 1954

Edited by Frank S. Mead. (Ne York: Fleming H. Revell $2.50.

This popular **Teachers' Gui** has been published annually f 49 years. During that time it h changed with changing tastes a pedagogical practice. But it h remained true to its origin purpose, to provide accurate bac ground material for the Sunda School teacher who is teachi The International Sunday Scho Lessons, and as well to provi hints and guidance on how best present the lesson to different a groups. The lesson text is print in full with explanations. Dev tional reading from the Bible provided. It is beautifully print and moderately priced.

Effective Evangelism

By George E. Sweazey. (Harp & Brothers.) $3.50 (Am.)

Here is a book on evangelism th is comprehensive, concise, easy read, and the author has a winso gift of humour which bright almost every page he writes. Th book deals with every departme of evangelism, preaching, teachin advertising, with the chief emphas falling upon visitation evangelis with a stress upon the importan of the laymen in this work.

Authentic Letters from Upper Canada

By Thomas Radcliff. (Toront The Macmillan Co. of Canad Ltd.) $3.00.

These letters from Upper Canad were first published in 1833. They te the story of two families who settl in what was then Upper Canada the 1820's and early 1830's.

THIRTY DAYS OF GRACE

For many years the month of January has been known as **Achiev ment Month** for the Missionary and Maintenance Fund. It is the "mont of grace"—such as permitted by Insurance Companies and oth organizations. Local Missionary and Maintenance Committees are ab to check the returns for the year, suggest that all complete their unpa pledges, and urge those who have not done their full share to partic pate so that the Objective for the Pastoral Charge may be fully realize

During this month it is sincerely hoped that every United Churc member will ask the question—"Have I **really** expressed my gratitu to God by doing something worth while for the support of His work? There still is time for each one to share by sending a Missionary an Maintenance Gift. See the coupon on page 2.

The returns as at the end of December are as follows:

	1952	1953	Objective for 1953	Still Requir
Newfoundland	$ 25,163	$ 28,252	$ 56,660	$ 28,4
Maritimes	228,530	247,582	369,354	121,7
Montreal and Ottawa	284,316	320,724	443,259	122,5
Bay of Quinte	177,175	201,275	313,722	112,4
Toronto	533,821	592,121	784,448	192,3
Hamilton	331,616	365,239	494,493	129,2
London	289,628	323,253	483,263	160,0
Manitoba	151,835	176,753	259,260	82,5
Saskatchewan	120,221	146,080	207,453	61,3
Alberta	128,736	156,900	209,519	52,6
British Columbia	144,183	165,930	206,241	40,3
Donations	10,410	11,457	22,328	10,8
	$2,425,634	$2,735,566	$3,850,000	$1,114,4

DENZIL G. RIDOUT, Secretary.

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Publishing House Notes

Christian Doctrine

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The book is intended for serious theological study, but is not out of the mental reach of mature Church members. It will be available in another week or two and will be reviewed shortly. I commend it to ministers who have not yet spent their Christmas bonus for books, or to Church officials or Boards who did not give their minister a book for Christmas.

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Plaque Unveiled

St. Andrew's Church, Winnipeg, Rev. Fred J. Douglas, minister. On the 72nd anniversary during the morning service, a Memorial Plaque was dedicated to the memory of Joseph J. Lyon, for 27 years the beloved choir leader and organist of St. Andrew's Church. St. Andrew's A.O.T.S. men and his many friends presented the Plaque in grateful recognition of his unselfish service to St. Andrew's and to many charitable organizations and Service Clubs during the last war.

Pulpit Vacancies

The Melita, Napinka pastoral charge, Rock Lake Presbytery, requires minister, the former minister having been called to the Chaplaincy service. For further information write the Recording Secretary, D. J. McKinnon, Melita, Manitoba.

Chelsea Pastoral Charge, Ottawa Presbytery, now vacant. Three congregations. Interested ministers please contact Frank Hudson, Recording Secretary, Chelsea, Que.

Inkerman, Vancamp, Pleasant Valley pastoral charge vacant. Interested ministers please write George C. Suffell, Inkerman, Ontario.

The three-point charge of Maple, Ont., Toronto Centre Presbytery, vacant. Interested ministers are requested to write Dr. R. A. Bigford, Maple, Ont.

Welland pastoral charge, Niagara Presbytery, vacant July 1, 1954, owing to the retirement of Dr. F. R. Hendershot. Interested ministers contact Mr. N. R. Wightman, 39 Oakland Avenue, Welland, Ont.

Grafton Charge is vacant. Interested ministers please apply to Douglas C. Johnston, Box 564, Grafton, Ontario.

Applications are invited to fill vacancy in Moose Jaw-Mount Pleasant Charge. Interested ministers apply to Lester Chapman, 1053 Clifton Ave., Moose Jaw, Sask.

Sierra Quest

By Earl S. Coleman. (Toronto: Longmans, Green & Co.) $3.25.

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The desire for a string of pack ponies, the ranch's precarious financial position, the lost doctor — all lead to a thrilling adventure. Lessons that ranchmen must learn are deftly and subtly touched upon.

D. D.

Annual Meetings

How to Prepare a Report

The following is suggested as a simplified form in which Annual Meeting information may be sent in for publication. Our space is limited, and if material is prepared in some such way, much time will be saved in the preparation for the press.

Name of Church .....

Name of Minister.....

New Members received
Total membership
Net gain or loss
Total receipts
For M. and M.
Highlights of the year.

Books Wanted

To complete a file, the Moderator would like to obtain the following:

Record of Proceedings of the Fifth and Sixth General Councils.

If anyone would be willing to dispose of these, they should be sent to the General Council Office, Room 421, Wesley Bldgs., 299 Queen St. W., Toronto 2 B, Ontario. Carriage charges will be paid.

Brotherhood

Brotherhood Week will be observed Feb. 21-28, 1954. For ministers and other leaders. Material is available at The National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, N.Y.

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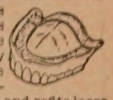

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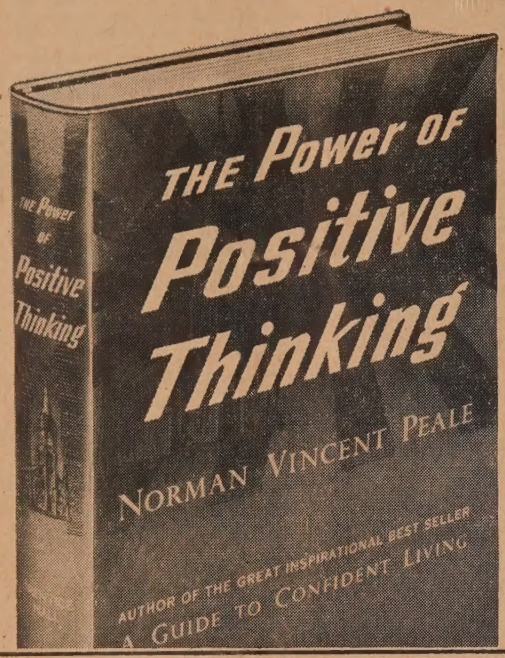

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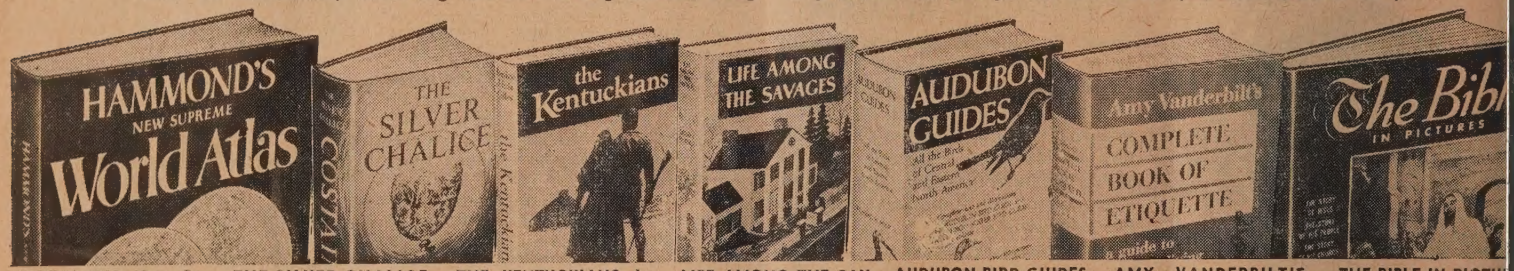

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